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# FOR THE MOTHER'S SAKE, UNITE!

Dr. Annie Besant

The following appeal to the People of India to unite in the cause of Home Rule has recently been cabled to the Indian Press.

Children of the Mother, worshippers of One God, "The one without a second," why are you shaming Both before the world by your quarrels, religious and political? Is not the Country greater than your parties? Is not Religion greater than your religions?

You are playing into the hands of the enemies of your freedom. All the World is saying that if Britain did not hold the peace in India, Indians would be flying at each other's throats. Of what use is it to sing, "Vande Mataram," while you plunge your parties as daggers into the Mother's heart? Of what use is it to demand liberty for Her, while you bind the fetters of your party hatreds round Her bruised and bleeding limbs? When I landed on your sacred soil in 1893, I cried in my first lecture: "India is not dead, she is only sleeping. Only her own children can kill Her." And now, in 1927, I—who have worked since 1878 to deliver Her from a foreign yoke, who have sacrificed for Her dear sake all I have of life, of strength, of fortune—I ask my own sad heart: "Will Her own children kill Her?" Were it not that I believe in India's Rishis, in the Inner Government of the world, in the Rishi Agastya, still the Regent of India, were it not for this be-

lief I would abandon hope, and would lay a broken heart, my last offering, at her dear feet.

Who are these souls born into Indian bodies, who keep Her in subjection to a foreign yoke? These who betray the Mother, but know not the heart of India, that is sacrifice of selves to the Self.

O brothers! your past calls to you by all its glories; your present moans to you, out of its poverty, its ignorance, its shortened lives. If you care not for your own servitude, for your children's sake, Unite! Britain is pledged to give you freedom. She will not deny it, if you ask it with a single voice. Let us make the Congress National once more. Let us forget the recent past and unite for the coming future. If the Bill now in the House of Commons does not please you, make another; and if that other gives you equal freedom with the Bill of 1925, I will be first to tear up the older one and to welcome the new. But no Bill will become an Act unless a united India demands it. Any Bill which makes Her mistress within her own house will be accepted by every true Indian heart whatever the color of the skin. (*Courtesy of The Theosophical News Bureau, London.*)



## An Announcement From Mr. Louis Zalk

### Manager of the Star Camp

In announcing that America was to have a Star Camp, the Head made the statement in these words: "The most important work that lies before the members of the Star in America, is the building up of the Camp, which is to take place next year—1928."

Those of us who have undertaken the task of building the Camp and of making arrangements for properly taking care of those who will attend, have taken this statement as the keynote for our efforts; that the Camp is the most important work that lies before the members of the Star in this country.

In our planning and efforts we are also striving to be guided by his wishes as to what this Camp ought to be. You will remember his words: "It would be extremely foolish to start this great scheme on a small scale; it would be equally foolish to have a narrow vision of this work and to prepare in a narrow way."

Many devoted members are offering us their help and we will do our best to have the Camp as nearly as possible what our Head wishes it to be.

It seems now quite possible that we will have a section of our Camp reserved for parents who bring their children with them. A great effort will be made to take care of the children so that they may have the wonderful experience of being there; and thus, early in their lives, come in contact with the World Teacher.

But to be successful in meeting his expectations, we must know promptly how many members will attend and we must have volunteers who offer their services to act in the Camp management organization.

Referring to the attendance number, the managing committee has decided to remove the limit of attendance of 1200, as announced in the April and May *Server*. As our plans progressed it became apparent that we could take care of a much larger number. So we will continue to accept registrations until September 1st; but the managing committee

will be indeed greatly helped if all those who plan to attend will send in their *registrations at once*.

Referring to the terms: necessarily, these will be modified in accordance with our expanded program. The terms will be approximately as outlined in the April, May and June *Server*, but the times of payment will be proportionately extended.

The Camp rules will be announced as soon as possible and all other information as to what equipment is necessary will be given out in ample time.

In the matter of volunteer servers in the organization for the Camp management, I will be pleased to receive applications at my address—300 East Michigan Street, Duluth, Minnesota, from all those who seek the privilege of service in this great work. In the application, please state what experience you have had, what you are particularly fitted to do, and other information which would guide the managing committee in making the selections during the time we are building our organization.

So now let us all co-operate to make the first American Star Camp the great success our Head expects it to be. We need your prompt registrations if you plan to attend. We need your financial help, even if you do not plan to attend, and we need personal service, eagerly offered and loyally rendered. I am sure that all our brothers of the Star will realize what an opportunity there is before them and will eagerly take it; and all who help us will assuredly share in the joy of making this Camp what our Head expects it to be.

Let us recall his prophecy as to what awaits us: "Among the shadows of many trees, and among the high mountains and blue skies, they will perceive the reality for themselves, and once having felt the thrill of the truth, they will be able to live according to that truth and to make the world around them like unto the Kingdom of Happiness."



## NOW THAT HE HAS COME

J. J. VAN DER LEEUW

[Notes from a lecture given recently and printed in *The Australian Star News*.]

The great difference between the Coming of the World-Teacher and the coming of many great spiritual leaders throughout the ages who have affected their age profoundly is that the World-Teacher, by virtue of His Office, is one with the Cosmic Christ. We sometimes think of Him as the Representative of the Christ above, the Second Person of the Holy Trinity, but He is very much more than that; He is truly and really one with Him. We speak sometimes of the unity of the pupil with his Master. We know how the consciousness of the pupil is blended with that of the Master so that the thoughts and emotions of either can be represented in the consciousness of the other. Great and holy as that unity is, far greater and holier yet is the unity of Christ the World-Teacher with Christ the Second Person of the Trinity. The life of the Cosmic Christ is in every atom of this earth, there is no atom but it exists by virtue of His life poured into it. Without that life poured forth into the universe there would be no universe; all we see, the very colors and sounds about us, all that is His life manifest. The possibility of my seeing you and your seeing me, of our hearing and understanding one another, is because of His life poured out in us. That is the mystic link which makes it possible for us to know one another. If there were no unity linking us together we should not even be aware of one another's existence. Thus the universe is one in His life—His life is the supreme Reality of the world. . . .

### CHRIST IN US

Thus Christ lives in us, in the very instruments we use as well as in the soul which inspires these bodies. Now we can begin to see what the Coming of the World-Teacher means. When He comes it does not matter

whether He is in Adyar or in Ommen; He is here, too, for He is the Life in every atom, of every object around us. He is the Life in every one of us, even though we may be oblivious of it, and when He speaks or sends out a wave of life, even though He be thousands of miles away from here, you can be quite sure that every atom of matter here in Australia, here in Sydney, is affected equally with the whole world. That is why He is a *World-Teacher*; He comes for the universe, for the whole world, not for humanity only, and we must therefore not think of that Coming as limited to the words He speaks through His chosen disciple. His Coming is all the time, everywhere; not only do His words come through the body of the disciple He uses, but they speak in the consciousness of every one of you. And if you do not hear them there, if you are not aware of His coming all the time within you, then something is closed in your inner life, and you will benefit little by hearing His words from without.

### SHALL WE RESPOND?

We do not need to be told that the Coming is now, we do not need to be present when He speaks and see Him manifest through His chosen vehicle. He is intimately manifest in us, and unless we are aware of Him in ourselves we shall never be able to respond to Him when He appears in our midst in human form. We often think that of course we shall respond to Him when we hear Him, when He speaks to us a message of divine Love and Wisdom. But what happened last time? The nation of the Jews had been expecting a Messiah for many years; yet they did not respond to Him. His own chosen disciples denied Him in the hour of His need; they misunderstood Him all the time. They expected the moment when He would really show Himself as He was, the King of the Earth; when He would make Israel great among the nations. They were so disappointed with His Coming that they expected His return during their lifetime to make Israel

really great. They expected Him in a second Coming as a true King of the earth, in outer power and glory instead of One who was conquered by His enemies. What a tragical misunderstanding of the greatness and meaning of Christ's life. But are we so superior to those disciples of old? Are we quite certain that we shall respond to what He tells us? And if we do not respond, what use is it to sit in the same room with the body through which He speaks, to see that body, to hear His words, unless all the time within us the Child Christ is being born.

#### A PROGRESSIVE COMING

That is the meaning of the coming of the World-Teacher to humanity. He does not come from outside, from far-away Himalyas to bring us a message foreign to our nature. He comes so that by the mystery of His coming it may be possible for the Christ to be born in us. That is the wonder of His Coming, that is the greater Message He brings. . . .

What has it done so far to us? Have we changed and are we willing to change? We are all willing to listen. We are all willing to go and hear Him when He comes here and speaks. We shall all sit and listen to His words. But if we do not change now, we shall not change then; unless we are now becoming different beings from what we were a few years ago we shall not profit by His Coming, and His Coming to us will be as great a disappointment as it was to the disciples two thousand years ago. The only safeguard against that failure, against that disappointment, is to change now. All the time we must be born into something greater than that which we were before. But, you may say, "How can I all at once become great? How can I change into something else? I am what I am!"

#### GODS IN EXILE

You certainly are, but do you know what you are? Do we, any of us, know ourselves as we truly are? The face you see when you

look into the mirror? The physical form that you use? Do you think you are the passing emotions, the passing ideas you pick up here and there? Do you think you are the desires and emotions which come and go? Who, then, are you? A spark of the divine Fire, the Ego, the Monad, God Himself. That we are, and if we say that we are what we are, it means that we are God.

We are all the time God; every one of us here, we are God; we live our own divine life now at this moment, but we are oblivious to it. Why? Because that divine Being that we are has a lesson to learn, and that lesson can only be learnt in these worlds which we call the "worlds of matter"; it can only be learnt by the resistance, the friction of this world of matter; it can only be learned by our limiting ourselves to this world. So we descend from our own divine home into these worlds of matter, and we make ourselves small with our body, identify ourselves with it, and say, "This am I." And then takes place the tragedy of the divine soul in exile, we begin to think we are the bodies we use; we forget about our true home; we forget who we are and we are lost in the body, forgetting the universal life which is our true home. We think of ourselves as this physical creature and speak of it as "I". . . .

#### SEEKING HAPPINESS

We all seek happiness; we seek happiness all day, even when we do not know it; even when we fight against others, when we quarrell we seek happiness; we seek some strange satisfaction when we assert ourselves against others and think somehow that it will make us happy, that it will give us gratification. But the next moment we feel truly like a weed by a wall; when we have done the thing which gave us such satisfaction we feel the "self-contempt bitterer to drink than blood." And why? Because we have once again identified ourselves with that which is not real, we have grasped at it, we have taken it, and—we find it to be nothing but disappointment: the fruits of desire turn to ashes in the mouth.

All the time we seek our happiness in the wrong way, we seek it from without; we expect it from our neighbor; we expect it from our surroundings, and when we are unhappy we say, "I cannot help it; someone has been unkind to me, someone has said an angry word, someone has withheld from me the things that I wanted, and things have come to me which I do not want." We are affected by these things, because we identify ourselves with them. Try to see what happens. The world of divine life is utterly and entirely one, but out of that we extend our desires; we put out creepers, tendrils, and they attach themselves to things without. . .

Should we then live as hermits, renouncing the joys of life? No; we should enjoy, in the true sense of the word, all that we see around us, but we should never be attached. Our joy should be the joy of feeling the unity flowing through all things, but never saying, "I want this thing, I must have this thing; I cannot be happy until I have it." Then we suffer the disappointment which always comes. And when we are unhappy—and who is not unhappy at times?—never for a moment blame anyone else. To do so is weakness, cowardice, because we do not dare to recognize that it is we ourselves who are always at fault. . .

That is why Christ when He came to earth last time renounced everything which we think necessary for happiness, renounced finally His very life, so that we should never in later ages be able to say that we cannot be happy, joyful, peaceful because we have not this or that thing to give us happiness. The Christ had nothing; and yet He had all things. And it is only when we have nothing that we can have all things. . . .

How foolish we should be if in this world someone came and offered to us a most precious thing, and we said, "I am not interested in that," and we went after something which was worthless. For every one of us there is such a precious thing offered always, the one thing in which we all can find happiness and

peace and joy and love, and that is within. We need not go far; we need not travel to Ommen or Adyar to find it. It is here now in this world, in ourselves, all the time, but as long as you seek it without and try to get this thing you will not find it. It is only when we cease from these entanglements that we can enter within and become that which we truly are. Then we are "what we are"; then we truly live in our own being. Then we have claimed the divine Birthright which is ours; then we, the exiles, have returned to our Home. The great Teachers always point the way to our true Home; Jesus Christ called it The Kingdom of God. Krishnaji, or the Teacher speaking through Him, calls it the Kingdom of Happiness.

We can now see why the Message means nothing to us if we do not change. If we do not feel ourselves changing all the time it means that we are entangled, that we are imprisoned, that we live in the dungeon of our small personal selves and refuse to go out. When we change it means that we are beginning to break down our prison walls and are beginning to share the sunlight which is beating all the time on every one of us.

We are free to receive that sunlight, free to enjoy it, if we will but break down that which keeps it from us. And what keeps it from us is always without exception of our own making. There is no reason why we should not leave our prison, why we should not rise out of our entanglements and ascend the mountain-top. That Ascent of the Mount will make us great. We are small when we are identified with the little things of every day life, entangled in them, disappointed if we do not get this or that, running after the gratification of petty desires. All that is small when seen in the light of that which we truly are. We are the divine Being who lives on the mountain-top, who always sees the Vision of the whole, the world spread out at his feet. Within ourselves we must ascend the Mountain, gain the vision, share the life which is the life of the Teacher.



# Community Adventures in America

MAX WARDALL

(Continued from June number)

## LLANO COLONY

This new, brave and hopeful cooperative enterprise came into manifestation in Louisiana in the year 1917.

The settlement is based upon two thoroughgoing cooperative principles:

1. An equal ownership of all productive property. 2. An equal income.

A subordinate declaration which may be considered as an elaboration of these two fundamental principles is as follows:

1. Things used productively must be owned collectively. 2. The rights of the community shall be paramount over those of any individual. 3. Liberty of action is only permissible when it does not restrict the liberty of another. 4. Values created by the community shall be vested in the community alone. 5. The individual is not justly entitled to more land than is sufficient to satisfy a reasonable desire for peace and rest. 6. Talent and intelligence are gifts which should rightly be used in the service of others. The development of these by education is the gift of the community to the individual and the exercise of greater ability entitles none to the false reward of greater possession, but only to the joy of greater service to others. 7. Only by identifying his interests and pleasure with those of others can man find real happiness. 8. The duty of the individual to the community is to develop ability to the greatest degree possible, by availing himself of all educational facilities and to devote the whole extent of that ability to the service of all. 9. The duty of the community to the individual is to administer justice, to eliminate greed and selfishness, to educate all and to aid any in time of age and misfortune.

In spirit this colony is truly and splendidly cooperative, but in form it follows the organization and system of the profit-sharing

corporations of our modern day, save that the surplus profits from the enterprise are not returned to stockholders as dividends, but are divided among all members of the colony without respect to the amount of stock held. Each member joining the colony must buy \$2,000 worth of stock before he has full membership. That amount of stock entitles him to one vote and additional stock acquired will add nothing to his voting power or give him any further privileges. There is one year of probation for new members, at the end of which either the prospective members or the colony may elect to continue or suspend their relationships.

During the period of probation the applicant has every privilege and benefit of colony life but no vote at stockholders elections or in business deliberations of the colonists.

The colony is a duly organized corporation, acting under the laws of the State of Nevada, which permits the limitation of voting power as indicated above.

The colony is situated on six thousand acres of fertile land in Vernon Parish, Western Louisiana. The land when possessed by the colonists in 1917 was equipped with many buildings left by the sawmill company which the colonists have skillfully adapted to their uses. The plan of management adopted by this latest group of social adventurers is certainly an improvement upon those secular colonies previously described which have so dismally failed. The corporation has its official Board of Directors which elects a General Manager and a competent foreman of each industry. The Board of Directors is elected annually by the *resident stockholders*. The Board is at least removed from constant interference by colonists during the period of its incumbency. They have power to act, which could not be said of the previous ventures. The colony has during its ten years of life cleared much land, developed several lucrative industries and has recently established a brick mill and cold storage plant. Its social life has developed harmoniously and satisfactorily.

The principles laid down in the colony declarations are ideal in that they clearly



establish that the highest duty and the greatest joy of the individual is to give ungrudgingly to Society without extraordinary or additional compensation such talents and gifts as he may possess. And that Society owes in turn to him justice, security, education, peace and well-being from youth to old age, in sickness and in health. Yet we cannot view Llano's development with any great feeling of confidence. We fail to see that it is secure against the disruptive faults in human nature. During the period of struggle with nature while the lamp of sacrifice burns brightly all will go well, but when wealth comes as it surely must, what then? Surrounded on every side by the competitive world with whom it is in incessant contact, witnessing everywhere the evidences of wealth, luxury and self-indulgence, what will keep our brave little band of colonists in paths of stern simplicity, self-restraint, sacrifice? Where is the torch to light them on the way? The light of Ideality burns brightly now, but so it did in Icaria, in New Harmony, in Ruskin, but it flickered and went out because something was lacking. That something was a common spiritual ideal stronger than life itself.

Ten years is too short a period to judge of the success of any cooperative enterprise. Most of them have flourished during the formative period, when the enthusiasm was strong and there was no leisure for quarrelling or disputation. With our gravest misgivings go our deep and sincere well-wishings to the people of Llano.

### THE SHAKER COLONY

It is with satisfaction that we leave behind the discouraging ventures in cooperative settlements, described in our preceding chapters and take up our chronicle of some sectarian communities which have had a happier fate.

One of the oldest and most successful of the religious communities in America is that of the Shakers.

In the early part of the eighteenth century, certain phases of spiritualism and mediumship developed in France. The manifestations seem to have been similar to that of the

ordinary mediumship of our own day. The followers of this spiritualistic outbreak received the title of "French Prophets." The Prophets appear to have been of the type of mediums, who were thrown into agitated tremors and violent twitchings, when overshadowed by the "inspiring" entity. There were the customary visions and revelations and often the entranced subject went under control, speaking with a great eloquence and fervor.

The movement quickly spread into England and became there a veritable contagion. In 1747, it claimed a number of Quakers among its followers. These Quakers, finding little sympathy and understanding in their own society, separated and formed an organization of their own. At their meetings, they sang and shouted for joy, running and leaping about in a manner wholly unlike the traditional Quaker worshippers. Some of them were seized with mighty tremblings and manifested such strange tremors that they were soon given the appellation of "Shakers." The new sect accepted this title without any signs of disapproval and went on their destined way.

Though their manners were harmless and their habits peaceful, it is not to be supposed that the early Shakers escaped the usual persecution. In 1758, a young English woman, Ann Lee, joined the Shaker sect. After languishing in jail for her heretical habits and beliefs, Ann Lee, in the year 1770, received an inspired revelation directing her to go to America and found the Shaker movement. In the year 1774, accompanied by her husband and a handful of followers, she landed in the new world and began her ministry. After some preliminary struggles against poverty and persecution, she and her small group finally settled in a wooded wilderness near Albany, New York, and laid the foundation for a cooperative community, which afterwards developed into one of the most brilliant community experiments ever known.

Later the same founders established a settlement at New Lebanon on the boundary line between Massachusetts and Connecticut, where their descendants and successors may still be found.

The simple religious practices of the Shakers evolved, under the new conditions, into a rather elaborate religious Order, which attracted many

(Continued on p. 25.)

# The Law of Thought

MARY MORRIS DUANE

(The Thought which rules us, rules our life. Let this thought be Love.)

## I

The law of thought is an exact science, as exact as the law of mathematics. It is to be studied and practiced as are mathematical problems. It can be worked out as they are in mathematics and solved by a principle as certain as the multiplication table.

Now what are these principles or rules and laws of thought which will solve the problems of life? These Principles are plainly stated by the Great Masters of Life and most clearly stated and demonstrated to the western world by the Master Jesus, the Christ.

First, He states the fundamental principle or action of living thought, "Thou shalt love the Lord thy God with all thy heart, with all thy mind and with all thy soul." This is the first and Great Commandment or principle.

The second is like unto it, in other words, following it, "Thou shalt love thy neighbor as thyself." Let us analyze this axiom or Commandment.

First, "Thou shalt love the Lord thy God." Who is this God Whom having not seen we must love? The Master defines Him. He is Love. He is Spirit. He is our Father. Have these words a definite meaning to the minds of men? All are perfect definitions of the relations known in earth life. Love they feel, a Father they feel and know, a Spirit they sense or know by their intuitive faculties, as yet not fully developed. This last points the way to the higher mathematics, or the realm of spiritual values.

Look beyond the realm of the mind into the realm of the spirit and still the principle or laws are identical—Love, Spirit and the Father. Still to be solved remains the principle by which the problems of life are solved.

The thought must be pointed to the same star if the life is to be directed in the course

which leads to the eternal Life of Peace. The law of Thought, as we analyze it, will become clearer and clearer and must be demonstrated day by day in the problems of Life; for only by practice can one become proficient in act or life. Having defined the God Principles, let us see what this word Love means.

To love is to reverence, to enjoy, to think upon the object we love and to desire to be with that object in spirit and in truth; so with the Love of the Soul for God. All these are included in the true interpretation of the word Love.

The next statement in this declaration of principle is how we are to love "with all our heart, with all our mind and with all our soul." The trinity in all Life is here made clear. "With all our heart" we will consider first.

It should be remembered that the heart is the seat of the emotions and that there all desires take their rise. Now modern science begins to understand a little of this seat of the emotions. The emotions must be unified to be effective and in the Love of God they are unified and made a power for righteousness through all desires and feelings in the world of men.

The second law is the exercise of this law in the mind, "Thou shalt love the Lord thy God with all thy mind." This mind is the second body; it is the other side of the triangle and builds the point where the Divine Spirit pours His Life into mind and heart and soul, for the laws of the spiritual life are as exact and unchanging as are the laws of mathematics.

There is no way in the universe to change the law which builds the multiplication table and upon it are built all the works of man; so with the law of Love. In following exactly this table of Love, the answers to the problems of life must be exact and work out the right solutions. Now the law "Love thy God with all thy mind" means the study of Him in all His works and ways; and what a vista of life, what a universe is there opened out to us.



Before our eyes unfold heaven after heaven, kingdom after kingdom of knowledge and the world of Life becomes a school for the training of the Sons of God, for without mind there can be no kinship with the Universal Mind, or God.

In bringing the mind into obedience to the Law of Love, and in working out all the problems of earth life, the mind must be made one-pointed. It must point ever to the Eternal Love. It must measure and square all its accounts by this Love, if it would correctly solve life's problems.

"Let that mind be in you which was also in Christ Jesus," saith the Apostle. His mind pointed ever to Love and by this Love He lived His earth life, though it led Him to the Cross.

Have no illusions; the Way of Love is the great Adventure of the Soul and it is not the way of ease. The higher the soul rises the greater the adventures — as a man's life on earth is greater than a child's life. This is the law of the Christ: "I come to give Life and to give it more abundantly." Not less adventure, but more adventure is the rule, and the higher the soul rises in the scale of life, the more complicated are its functions and the greater the need of the Law of Love.

The discipline of the mind is one of the chief purposes of earth life, as the learning of the multiplication table of school life. Unless this table is mastered, no further progress is possible and the table must be repeated until it is learned. The solving correctly of each problem helps to solve the next.

Let thy mind work patiently upon each thought, measuring it by the Law of Love and all shall work together for good and bring the answer in Peace.

The last of the three commands or laws of Love, "Thou shalt love the Lord thy God with all thy soul" is the other side of the Triangle, the point where the mind and the soul meet to receive the down-pouring Life of God.

What did the Master mean by Soul? What do we mean by a man's soul? We mean his invisible self or side, the part of him which

we cannot see or touch but which is nevertheless more real to us than his physical body. It is this side that is with us when a man passes out of the body. It is this that remains in our thoughts and heart when the earthly tabernacle has crumbled to dust. It is the invisible owner in the house of Life, often imprisoned in the walls of flesh, often blind in the darkness, but, nevertheless within and alive.

Through the windows of the senses, he looks out upon the world of sensation. Through the doors of the mind, he passes back and forth to the larger world without. He alone sits in silence in the inner chamber of Being and communes with the infinite Soul of Life from whence cometh every good and perfect gift, the Lord of Love and Truth whose kingdom is the Heaven of Peace.

In this invisible man dwells the true Thinker, what is known to the many as the sub-conscious mind. He is the Knower of the God within the Man and as God He rules the Kingdom of the senses and the mind by the power of his will. According to his consciousness of his God-head is his power.

A Christ is a completed or God-Conscious man. He is God for He rules in peace all His Kingdoms of sense and of mind.

In the Master, the Christ, this was shown to men as the perfect example of the God in man, the incarnate Christ. The way to this perfected Life or Consciousness was made clear to the sons of men that they might be full-grown Sons of God and become one of the Hosts of the Elder Brothers who sing in harmony the songs of Life, the triune song of Love and Joy and Peace.

(To be concluded.)

Do we not see in history, and even find this written in our own experience that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascend? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending, progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

*Lucifer.*

## The Deep-Rooted Need

DIANA BELAIS

President, New York Anti-Vivisection Society Editor, The Open Door Magazine.

(Written by request especially for *The Server*)

It was more than a pleasure, it is a real gratification, to write something concerning the Anti-Vivisection Cause and our part (that of the New York Anti-vivisection Society) in the steady and never-ceasing endeavor to make the cause known and felt as a vital necessity in the upliftment of mankind.

It is gratifying to write for *The Server* because its supporters are already far along the road of this fundamental requirement in the uplift of the human race; they have already fully realized the essential unity of all life; they already know that the sub-human species are kindred to the human species, and that this kinship is close, indeed; they are already conscious that our duty to the lower animal world is one of the most serious that now confronts us, not to be shirked nor betrayed.

Here is an immense task to be accomplished, and I have no hesitation in saying that the whole world must move forward to that "far off divine event" when cruelty to the sub-human kingdom shall be utterly done away with by the sweet accord of a regenerated human race; without such spiritualization it would still remain under the influence of a material age, sinking lower and lower by its own weight of evil.

It requires imagination, the will to do, faith, to face the mighty problem which this holy crusade brings before us; but it is evident that it must be done, that we are here to do it, and that, with God's help, we shall gloriously accomplish it.

As a powerful indication that an awakening toward the lower animal creation is coming about we learn that one of the first parts of the work of the declared forthcoming World Teacher will be that of placing the animals of the planet in their just places in the scheme of things; and more important

still, their just place in our estimation and sympathetic understanding—teaching the unremitting consideration which we must always give to them, protecting them from harm and lending them a helpful hand which hitherto they have been forced to do without, stumbling and trembling onward upon their poor, pitiful little paths, doing the best they can, trying to make us cruelists comprehend their efforts to do right, and to serve us in all ways within their devoted possibilities.

Of course, there are a few animals so fortunate as to have had human—in the full sense of the word—owners who have been to their lowly companions true friends and comrades. But, on the whole, the pathetic tragedy of the lives of the sub-human world is beyond powers of description. Could Dante have set it forth? His *Inferno* is accepted as denoting the limit of human suffering in enduring punishment, but I very much doubt if such, even approximately, equals the torments which many people inflict daily, without thought of actual cruelty, upon these desperately unhappy creatures who have so little power to tell their woes.

The other day I visited a gentleman's riding stable. It was beautifully fitted up, stalls very large, blooded horses occupied them—everything seemed beyond just criticism. But then, alas, I espied a fine Russian Wolfhound tied to the outside of one of the stalls. She was palpably miserable. Upon looking more closely I found she was tied with a rope so much too short that it was impossible for her to lie down at all; to do so would have strangled her to death.

Now, please, just imagine this poor creature forced to stand hour after painful hour, as we all know that a dog lies down at once when there is nothing to call him to his feet! Imagine yourself tied up so that you could not ease the fatigue of continued standing! Yet, the people responsible for this dog's protracted suffering, doubtless had no thought of actually practicing cruelty. It was a case of just the ordinary callous, indifferent, thoughtless human being who never gives an animal an understanding or even a common-sense thought. (This does not touch at all



upon the overwhelming fact of the dreadful cruelty daily, deliberately inflicted.)

And so it is with hundreds of thousands of instances—daily, ever daily, without cessation—that these thoughtless things, cruel to a degree, go on. We desperately need a World Teacher who himself can see and feel, and make others see and feel, universally, the unceasing abuses of the speechless millions of animals.

In founding the New York Anti-Vivisection Society it was, of course, my hope to be instrumental in doing away with one of the blackest, foulest forms of cruelty conceived by the depraved minds of those to whom all appeals for its abolishment are absurd.

The atrociousness of vivisection, itself, has an added degradation, in that its most specious, most admired plea, is a selfish one, smothered and disguised by a shocking hypocrisy: "It is all done for the sake of humanity"—that is, for your sakes. (Are we willing to accept this awful sacrifice?) Yet; we see death in humans coming to pass, just as much as ever, notwithstanding the many claims set forth, quite spuriously, as to this or that research having been crowned by a "wonderful discovery" destined "for the good of humanity" and as "saving thousands of lives."

To successfully combat these misleading appeals to the selfishness of human beings is one of our most difficult tasks and makes the scope of our work tremendous—since it seems it is much easier for them to believe (even if the people lose health or life in consequence) what a doctor says than it is to do a little thinking on their own responsibility.

And it is evident that if those representing this claimed scientific cult should succeed in foisting themselves and their diabolic practices upon the acceptance of the world as a scientific necessity, that we should have, very soon, a world of appalling possibilities, with little hope of its ultimate full regeneration.

The importance then of our work cannot be over estimated. It should be embraced and taught faithfully by individuals, systematically by all religions, because as a co-

adjustor in the spiritual evolvement of mankind it cannot be surpassed.

How far along the way have we gone? Although not yet touching the goal we have gone far. Our Society, itself, from starting with one person is now a leading organization of our country. Many societies have arisen since then, several as a direct outgrowth and result of our own activities. Many hundreds of thousands of leaflets have been sent far and wide to all countries of the globe, correspondence comes in from the four quarters of the earth; encouragement reaches our office from friend and foe—our foes showing in many ways their uneasiness and dismay—and from strangers and acquaintances who dot the planet in all directions. A valuable "sign" of general advancement is that the press gives to animals much more space than formerly, telling of their heroism, their intelligence, their devotion, and also of the great affection bestowed upon them, in turn, by their discerning owners.

We have a magazine—*The Open Door*, the National Anti-Vivisection and Animal Magazine—which I founded, too, for the purpose of extending the Cause; we have our very important legislative work to do, besides "carrying on" meetings, a heavy correspondence, lectures, and all the details and minutia of an active, never-resting organization, the work of which is very large and exacting.

For our very soul's sake, then, we must push on. For the very soul's sake of *les autres* we must again push on, to the end that the truly true, the truly devoted, the truly painstaking—that is, the speechless animals—may come into their own; to their well-deserved haven of kindness, justice, consideration and understanding.

## TRUTH

The more you evolve, the nearer to Truth you come, the greater your personality will be and the more flowerlike your soul will become; but the further you are from the Truth, the more personal you will be.

*The Kingdom of Happiness.*

## Relativity and Esotericism

HERBERT RADCLIFFE

One of the most significant advances made by Science in the last ten years has been the formulating of a new and more exact method of computing the relationship and effects of natural phenomena—time, space, light, mass, gravitation, etc. The most notable contribution to this advance has come from the mind of that brilliant mathematician, Professor Albert Einstein. His book, *The Theory of Relativity*, explains the subject as clearly as it can be explained without including details of the abstruse mathematical data requisite for its thorough comprehension; even so, it will prove of absorbing interest and value to the general reader who studies it with sufficient patience.

Einstein proves that the ordinary scientific methods of explaining certain natural laws of phenomena, by reference to conventional time-space standards, by means of clocks, measuring-rods, etc., within the scope of the three-dimensional geometry of Euclid and the Galileian laws, are inadequate and inaccurate. He proceeds to postulate a new time-space four-dimensional formula which is a much nearer approach to the absolute accuracy so greatly desired by scientists in their study of the laws of nature. While his new formula has caused much discussion and controversy amongst scientists, it is recognized generally as a brilliant contribution to scientific progress and one which has already achieved important results, notably in the solving of long-standing astronomical problems.

What further advance may we expect from Science in this ardent quest for perceiving reality in the objective universe? Can one truth or one law be understood only in relation to another truth or another law, or can truth be apprehended by itself without relativity?

Students of Esotericism may find an interesting answer in H. P. Blavatsky's *The Secret Doctrine*, (Vol. 1, pp. 71-72, 3rd and Revised Edition), which contains the teachings of the Eastern Adepts:

"Maya, or Illusion, is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality . . . Nothing is permanent except the one hidden absolute Existence which contains in itself the noumena of all realities . . . Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world; for we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of consciousness . . . The upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

In C. W. Leadbeater's recent illuminative book, *The Masters and the Path* (2nd Ed., pp. 199-200) a short phrase conveys a significant hint as to the precise stage in man's evolution when he can perhaps apprehend reality itself and without need of relativity. Writing of man's consciousness when he attains nirvana, he states:

"Try to imagine the whole universe filled with and consisting of an immense torrent of living light, the whole moving, moving onward, without relativity, . . ."

Is it only when he reaches nirvana that man will at last know the truth direct and "without relativity"? Even if that be so, and if Einstein's objective cannot be fully realized because of physical limitations, his continued studies should add much, to scientific methods and knowledge.

How very close his penetrating mind comes to the ancient esoteric teachings is shown by the result of his mathematical calculations on the density of matter in space in relation to the shape of the universe—a bold field indeed for human conjecture! He says (p. 114):

" . . . the results of calculation indicate that if matter be distributed uniformly, the universe would necessarily be spherical (or elliptical). Since in reality the detailed distribution is not uniform, the real universe will deviate in individual parts from the spherical, i. e. the universe will be necessarily finite."

Read what Madame Blavatsky wrote, thirty years earlier, on the same subject (*Secret Doctrine*, Vol. 1, p. 103):

"Before our globe became egg-shaped (and the Universe also), 'a long trail of cosmic dust (or



fire-mist) moved and writhed like a serpent in Space'."

As to the universe being finite (i. e., having a beginning and an ending), Madame Blavatsky states (*Ibid*, p. 44):

"The Secret Doctrine affirms: . . . numberless Universes incessantly manifesting and disappearing . . ."

It is encouraging indeed to see Western Science thus bit by bit acquiring some of the knowledge possessed for centuries by the Masters of the Wisdom, and first re-proclaimed in modern times by Madame Blavatsky, their Messenger, some fifty years ago. But those of us whose intuition has happily led us to accept that ancient knowledge, need have no feeling of intellectual superiority over the scientist who believes only what he can prove by his own methods. To the contrary, for the scientist who is insistently continuing his quest for truth, through abstract mathematics or any other scientific means, is acquiring a mental one-pointedness and perception which may in time easily push him ahead of us in the evolutionary stream, unless we take steps to progress deliberately.

Our duty therefore seems two-fold: to keep pace with his marvellously painstaking and accurate methods of mental activity and with the principal results of that activity, and to help to make generally known the many points of agreement between Oriental Esotericism and Western Science.

The latter duty is essentially altruistic and it is helpful to the work of the World Teacher Who desires to bring about a closer mental union between East and West. If thinkers in Europe and America learn that the Eastern Philosophy anticipated by many years some of the important scientific discoveries of to-day, may they not inevitably wish to acquaint themselves with the rest of our teachings? We sincerely hope they will, for those teachings elucidate many of their present problems regarding the objective universe. More than that, they illumine the whole problem of the laws which govern man's inner evolution and his relation to his fellowman.

## MAN'S RESEMBLANCE TO THE WORLD

Leonardo da Vinci

Man has been called by the ancients a lesser world, and indeed the term is rightly applied, seeing that if man is compounded of earth, water, air, and fire, this body of the earth is the same; and as man has within himself bones as a stay and framework for the flesh, so the world has the rocks which are the supports of the earth; as man has within him a pool of blood wherein the lungs as he breathes expand and contract, so the body of the earth has its ocean, which also rises and falls every six hours with the breathing of the world; as from the said pool of blood proceed the veins which spread out their branches throughout the human body, in just the same manner the ocean fills the body of the earth with an infinite number of veins of water. In this body of the earth there is lacking, however, the sinews, and these are absent because sinews are created for the purpose of movement, and as the world is perpetually stable within itself no movement ever takes place there, and in the absence of any movement the sinews are not necessary; but in all other things man and the world show a great resemblance.

## SELFLESSNESS

Myrtle Crane

To work and not to care for the results of  
work upon myself!

To love and gladly share my goods, nor put them  
by as on a shelf—

This is to give.

For how may all the praise of what I do or say  
affect my soul?

A barrier it will raise between the Truth and me,  
I'll miss the goal—

This is to die.

So may my efforts be to serve for good of all in  
each short day.

May egotism flee with my desire for gain each  
morn I pray—

This is to grow.

And as I upward climb the path the Masters show  
to all of us,

The Self must rise sublime out of the mire of  
greed so infamous—

This is to live.

—Myrtle Crane.

# From the National Representative

JOHN A. INGELMAN

## THE ORDER OF THE STAR IN THE EAST

American Section

### ORGANIZATION

The National Representative is the highest officer in the Section, and is appointed by the Head of the Order. Under the National Representative, and appointed by him, are four kinds of Star officers, as follows:

National Lecturer  
National Organizer  
State Organizer  
Field Secretary

### DUTIES OF OFFICERS

The work of the National Lecturer is indicated by his office and consists entirely of work in the lecture field.

The National Organizer co-ordinates the work of State Organizers, and in States having no State Organizer he acts in that capacity until one is appointed.

The duties of a State Organizer are to organize and develop Star work within his State; to arrange for Star lectures whenever possible; to work with the Star Centers already formed, and to establish new ones; to co-operate with the National Lecturer and the National Organizer; and in general to represent the National Representative. He shall send a semi-annual report of activities to the National Representative on January 1st and July 1st.

The duties of a Field Secretary are to collect, and prepare for publication in the national magazine of the Section, information as to the nature of work being done and progress being made, in the particular field of service he represents. Each Field Secretary is to keep in touch with the workers in his particular field, throughout the section.

These four kinds of offices are automatically vacated on the 1st of September each year.

During the preceding months new officers will have been appointed. These new officers will assume their duties on September 1st, with the resignation of the former incumbents.

### STAR CENTERS

All Star members in each locality—General Star members and International Self-Preparation Group members alike—form a Star Center.

The Star Center elects at the first regular meeting in the month of September each year, by majority vote, a President, a Secretary-Treasurer, and a Publicity Agent. The former incumbents automatically resign at this meeting. The last two mentioned offices may be held by the same person. The newly elected Secretary-Treasurer should immediately notify the National Representative of the names of the officers elected.

### DUTIES OF OFFICERS

The duties of the President shall be to preside at all meetings of the Center, to plan and direct its activities in accordance with the wishes of the members, and to co-operate with all higher officers outside the Center for the furtherance of Star work. The President shall make a semi-annual report, on the 1st of January and July, to National Headquarters, of the activities of the Star Center.

The duties of the Secretary-Treasurer shall be to attend to all necessary secretarial work and financial matters connected with the Center.

The duties of the Publicity Agent shall be to take charge of the publicity work of the



Center, such as press notices of public meetings and propaganda.

### MEETINGS

The nature and frequency of Star Center meetings may be determined by the members of the Center. It should not be overlooked however, that the chief work of a Star Center is to spread the Message of the New Era and to do all possible to mould public opinion in the right direction for the purpose of facilitating the work of the World Teacher.

### SENTINELS

The office of Sentinel has been abolished.

### STAR MEMBERSHIP

There are two kinds of general Star membership:

- (1) Members of a local Star Center.
- (2) Members-at-large.

In both cases membership is direct with National Headquarters.

### APPLICATION FOR STAR MEMBERSHIP

Any person in sympathy with the stated Ideals of the Order may apply direct to National Headquarters, or through a local Star Center, for a membership application blank. This application, correctly filled out, together with the dues for the current year, should be forwarded to National Headquarters either directly by the applicant or through the Secretary-Treasurer of a Center.

### DUES

The dues, for all classes of members, are five dollars (\$5.00) a year, payable direct to National Headquarters.

When there is more than one Star member in a family, the first one will pay five dollars (\$5.00), which includes the national magazine; the second may pay two dollars (\$2.00) only, without the magazine.

Members are earnestly asked to co-operate in the circulation of our national magazine by paying the full dues of five dollars. Only in exceptional cases, for financial reasons, should any member ask to pay the reduced rate. Separate copies of the national magazine will be sold at 30 cents each.

Members under the age of eighteen years may, if they so desire, pay only one dollar (\$1.00) a year dues.

The current year's dues are prorated for the new member as follows:

- When joining in Sept., Oct., Nov., \$5.00.
- When joining in Dec., Jan., Feb., \$3.75.
- When joining in Mar., Apr., May, \$2.50.
- When joining in June, July, Aug., \$1.25.

The fiscal year of the Order begins September 1st, and all dues should be paid on or before that date. If not paid by the end of October, active membership is automatically cancelled. If, for any reason, a member is unable to pay, he should so advise National Headquarters before the end of September.

Let me speak plainly. Whenever a person is really unable to pay any dues, but is truly at heart a Star member, we are naturally willing and happy to retain him as an active Star member in good standing and if finances permit to send him the magazine free; but in case a member has only such a superficial interest as not even to make an effort to pay his dues, our Order, I think, as with any other Order, is far better without him. I decidedly disagree with a very curious slogan: "Once a Star member, always a Star member." It seems almost a sacrilege to come into His Star, to enroll ourselves under His Banner, without perfect dedication of everything we are.

### MEMBERSHIP CARDS

Every Star member will, upon payment of dues, receive from National Headquarters, each year, a new card which will serve as a receipt and as an admittance card to non-public meetings of Star Centers and Star meetings everywhere.

### CHANGES IN ADDRESS

National Headquarters should be immediately notified of all changes in name or address. This is extremely important, as otherwise Headquarters cannot be responsible for non-receipt of the national magazine.

### STAR EMBLEMS

Star members should wear the Star emblem, as a means of recognition among themselves, and also to arouse the interest of outsiders.

### THE INTERNATIONAL SELF-PREPARATION GROUP

There is an inner Group of Star membership, dedicated to self-preparation in His

Name, called the International Self-Preparation Group.

International Self-Preparation Group Members are of two classes:

- (1) Members of a local Group, forming part of and working within a Star Center.
- (2) Members-at-large, who, being unable to attend a local Group because of distance, illness, or other good reason, are attached directly to National Headquarters.

#### APPLICATION FOR GROUP MEMBERSHIP

All applicants for membership in the International Self-Preparation Group must be Star members in good standing. Star members may then be admitted to membership in the I. S. P. Group either (1) by making application to the leader of a local Self-Preparation Group, if membership in that Group is desired; or (2) by making application direct to National Headquarters, if membership-at-large is desired. The rule requiring one year's Star membership before joining the Self-Preparation Group will not apply during 1927.

#### INTERNATIONAL SELF-PREPARATION GROUPS

Where there are three or more I. S. P. G. members in a Star Center, they should form a local I. S. P. Group and elect a Leader, who should immediately notify National Headquarters of the action taken.

As one of the objects of the International Self-Preparation Group is to render service, through the Order, each local Group should also elect, whenever possible, members to act as heads of the following seven Departments of Service:

Religion, Education, Child Welfare, Animal Protection, Prison Reform, Hygiene, Legislation.

#### DUTIES OF OFFICERS

The duties of the Leader shall be to preside at meetings of the Group, and to keep a record of attendance for report to National Headquarters not later than December 1st, March 1st, and June 1st.

The Leader of the Group should co-operate with the President of the Star Center that the activities of the two may be harmonious. These two offices should whenever possible be held by different members.

The heads of the seven Departments of service should report regarding their work to their own Group, at such time or times as may be requested by the members.

#### MEETINGS

Only one meeting a month is obligatory, though others may be held if the members so desire. The meeting which is obligatory should be held as near the 11th of each month as possible, but on a *fixed day of the second week*, i. e., the *Sunday*, or *Monday*, or *Tuesday*, etc., though preferably on the second *Monday*, at 7:30 or 8:00 p. m.

Local Groups should conduct their meetings in a general way along the following lines: Roll Call; Meditation; Short Business and Reports; Krishnaji's Message; Discussion or Short Address; Closing Meditation.

#### ELECTION OF GROUP LEADER

At the September Group meeting the Leader automatically resigns to the Group, and the new Group Leader is elected by majority vote, subject to approval by the National Representative, who reserves the right to ask for the resignation of any Star Official.

#### I. S. P. G. CARDS.

Each International Self-Preparation Group member will receive, each year, a new I. S. P. G. card, which must be used for admittance to his own Group or when visiting other Groups, and for identification at special I. S. P. G. meetings.

#### ANANDA

Our Head proposes to issue the private journal *Ananda* for the International Self-Preparation Group, if members come forward with sufficient donations to cover the cost of its publication.

#### SELF-PREPARATION

Our Head says, in the International Self-Preparation Group Manual:

"For me, Self-Preparation consists of one vital thing: we must control karma. The purpose of Self-Preparation is to make you realize that you need capacity, power to



change, in order to be able to serve the Teacher."

A fine sense of honor should prevent anyone from joining the Self-Preparation Group unless he reels within himself a perfect dedication, not merely an interest, but a living, all-consuming fire of love and devotion, counting naught of value but the privilege to serve the Lord of Love, which is to serve Humanity in His Name. The International Self-Preparation Group forms the Heart of the Star, and its Ideal is expressed by our Head as follows:

"I intend this Group to be entirely composed of those who have but ONE desire ONE thought, and ONE purpose in life—to tread the noble Path that leads to glorious Enlightenment and perfect Peace. They must be prepared to sacrifice themselves utterly for their ideals and to attain their goal at all costs, irrespective of everybody and everything. They must be prepared to give up their petty personalities for the great work and to carry out in their daily life the teachings and the knowledge that they may obtain in years to come. Their purpose in life must be to become perfect by following the Plan laid down by God for Humanity and to achieve that perfection as soon as possible. Their whole life, their entire energy, their utter devotion, however small or great, must be consecrated at the altar of sacrifice and to the Master."

### FESTIVAL OF WESAK

SERAMUS HENRY BROWN

Feast of the Soul  
In which the Blessed One  
Doth glorify it by His Presence,  
And by the outpouring of His Blessing  
Quickening all good works  
And bringing peace within the hearts of those  
Who are attuned to sense  
The Precious Benediction.

The Soul thus blessed must needs expand  
With overwhelming ecstasy  
And set in motion such a force of Love  
That whomsoever it may touch  
Shall feel the Influence Divine  
And know that God doth dwell within.

### PRACTICAL SUGGESTIONS AND HINTS

#### THEOSOPHICAL NEWS BUREAU

23 Bedford Square, London.

In any town or district in which there is a T-S. Lodge, or group of Lodges, a publicity agent should be appointed. Where convenient he could act also for the local Star Center, Liberal Catholic Church, Co-Masonic Lodge, Theosophical Order of Service, etc.

When occasion arises, this agent should immediately write or cable to the Theosophical News Bureau any news that is of international importance. He should also send to the local Press any news that is of local importance.

Remember that both news items and advertising are phases of publicity. News is what the public pays to read. Advertising is what you pay to make the public read. If you want to get a message to the public which is not news, don't hesitate to advertise; it always pays.

Gross misstatements or misconceptions in the Press are sometimes better corrected by an advertisement than by a letter to the editor.

(1) Newspapers will print *news* but not *propaganda*... Events should therefore be related quite objectively.

(2) From the point of view of the general public, events that happen in the Theosophical world are of comparatively little importance. They must therefore be related as briefly as possible.

(3) Remember that the general public is not familiar with technical terms. Therefore write clearly and in plain language. If you cannot altogether avoid technical terms and expressions, add a short sentence of explanation.

(4) Newspapers like to choose their own titles and "write up" events in their own way. Material should therefore be sent to them in the form of a plain statement of facts.

(5) Editors prefer to receive material from their own correspondents. It should therefore be supplied to the correspondents whenever possible.

(6) Editors and correspondents are very busy people, who cannot spare time to verify sources of information or decipher bad handwriting. All news should therefore be typewritten or mimeographed on official paper of the organization concerned, each news item being placed on a separate sheet.

(7) News ceases to be news when anybody else knows about it. Therefore get it to the Press immediately.

(8) Photographs make good news for pictorial papers and Sunday illustrated supplements.

(9) There is no religion higher than truth, and there is nothing a newspaper man takes more unkindly to than untruth. Therefore beware of exaggeration and inaccuracy, which are first cousins to untruth.



## Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

### MEASURING EMOTIONS

From time to time students have propounded a question concerning the feasibility of the emotions of criminals being measured by instruments. They desire to know if such instruments might not also be used in measuring reactions to right emotions (as well as bad), in order for one to judge just how much the good emotions have developed and how much control one has over the bad ones. We must admit that the ingeniousness of the question appealed to the imagination at the time it was made, and frequently has recurred to my mind, especially today, on being shown an article from the *Los Angeles Examiner*, dealing with details relative to measuring the emotions of criminals, and so I shall express some thoughts on the subject.

One is surprised and gratified in some respects to read how wide-spread are the efforts of physicians and reputable psychologists to probe to the subconscious realms of the personality and to give tangible proofs of emotional reactions, so that the mind may, through associated processes, be proved as reacting either to truth or to sophistry and falsehood. Let us review some of these discoveries and then consider the pros and cons of the question.

The Russian physician, Dr. Orlov, living in Paris, says that in females the region that reacts most readily to the instrument that detects the emotions is at the base of the breast bone, at the apex of the solar plexus; he calls it the "zone of veracity," through the windows of which certain feminine traits can be discovered. He states: "When a woman lies, there is inevitably a nervous tension inside her." During the mental stress he finds definite reactions in the zone of the arteries and capillaries of the skin, and there is also

a marked increase of heat there. He continues: "The interaction between body and mind is close . . . The mental agitation produced by lying causes temporary vasomotor paralysis and an ensuing rush of blood to the capillary vessels of the skin, which we call blushing. A self-controlled deceiver can inhibit blushing in the face. But (even so) the feminine fibber's throat, her upper thoracic area, will visibly palpitate and redden . . ."

The blushing there will usually cover a space two or three inches in diameter. In many cases this section of the throat or bosom will redden, though not a trace of a blush will color the cheek." He is of the opinion that even though she might in time inhibit the blushing in that region, there are other tell-tale signs which he knows. These tell-tales apply to men as well as to women.

One fact, especially significant, is emphasized by Dr. Orlov as being exceedingly tell-tale. For example: When he asks, "Where were you in 1923?" the patient pauses and repeats, "Where was I in 1923?" Then she answers. Or, "What were you doing there?" and the patient replies, "What was I doing there?" before giving the information. In the majority of cases this repetition of his questions has been from people whom he has later proved falsifiers.

In France, England, and Germany many investigators have invented instruments which they consider adequate in testing the verity of statements from criminals; but America seems to be the special country where such instruments have been made practical.

Dr. David Wechsler of New York uses an electrically controlled instrument in a very ingenious and successful way. An electric current is sent from the right hand to the left. In doing this the current passes across the



chest, from one arm to the other. The amount of resistance in the skin varies, and it has been found that the transmission of the current is more through the skin than in the deeper parts of the body. Investigations showed that the resistance to the transmission varied in different people, and that the emotions were a determining factor in the resistance. When the mind is troubled, and the emotions excited, the power of the currents of transmission is greatly reduced. This is even shown when testing with ordinary galvanometers.

Dr. Wechsler understood how water served to facilitate the transmission of electricity (people are sometimes accidentally electrocuted in a bath) and so he arranged to have only two fingers of each hand of the patient immersed in water, and an electrical apparatus connecting each hand. When the Doctor questioned a criminal, or any other person, no matter how habituated to crime and lying the person might be, he found that when a false answer was spoken a slight current passed from one hand to the other; this effect was absent when the answer was true, the reason being that the emotion of a lie increased the electrical resistance of the skin and the result recorded itself, on a sheet of paper attached to the instrument, in jagged lines.

Dr. W. D. Bates of New York, an ophthalmologist, finds he can detect a lying statement if he can look the person "straight in the eye" with a retinoscope. This instrument has a small mirror in one end, into which the light reflects; thus a shadow or movement of the retina can be detected. When a lie is spoken the emotion causes a reflexive contraction of the retina; this does not take place when the truth is spoken.

Psychologists and psychoanalysts have long used an instrument, a sphygmometer, that registers the emotional reactions of the pulse. The instrument, when attached to the wrist against the pulse, shows when the beat is regular or the contrary. When a lie is told, or some word or words spoken which refer to conscious (or unconscious) disturbing ele-

ments in the mind, the pulse becomes very irregular—erratic, fluttering.

The police of many cities in America claim that they are using this method of "lie detector" with marked success. Criminals who find that their lies are thus being disclosed are often led to open confession in consequence. There are most interesting cases on record where it has proved itself very valuable in deciding the innocence or guilt of a criminal. Quite recently a man from San Francisco, who was suspected of having murdered his wife and children, was proved innocent by the use of this instrument. It was Prof. John Larsen, of the University of California who used the sphygmometer and proved that the man's conscience was clear of guilt.

There is another phase of measuring the emotions and lie detecting that contains very objectionable elements, and this brings us to consider psychological elements of the subject.

Some physicians use hypnosis to place a criminal in sleep and then they question him. Other physicians use drugs to place a patient in an anesthetic condition before questioning him. Dr. House, of Ferris, Texas, injects scopolamin into the person—a sleep-producing drug which he calls his "truth serum." He discovered that at a certain stage in the effects of the drug, a person readily answers questions truthfully, and that when becoming conscious once more, after the effects of the drug have passed, the questions are sometimes answered differently. Experimenting with suspected criminals he has demonstrated to the satisfaction of observers that the accused are either innocent or guilty.

These two methods—hypnosis and anesthesia—arouse protests in my mind which I cannot help feeling are just. One's objections need not be so strong in cases of suffering and disease, for there is then a reason for their use—to deaden pain and to cure ills of many kinds. These elements make their use legitimate, but only then in extreme cases.

So long as a man is in possession of his mental faculties, using instruments or any method, except one of torture or cruelty,

seems legitimate while probing a criminal's conscience. But to take away a man's conscious mind and lay bare the record of his subconscious self, and to do it forcefully through the insidious processes of will in hypnotic power, or through the deadening effects of a poisonous drug, seems an obreptitious procedure, void of spiritual courtesy, and, in fact, of common decency.

If students of constructive spirituality desire to measure their own or others' emotions, let them resort to legitimate means, especially those of one's daily experiences. When appealed to, through the divine power of a well-directed mind and a constructive imagination, the subconscious self will of itself, rise to meet the conscious, and co-operate with it in re-educative processes that will eventually enable one to classify, regulate and control one's actions, emotions and thoughts, and to measure them accurately, according to the "specific gravity" of spiritual levels.

#### WALT WHITMAN'S PROPHECY

In the light of what has happened in the world in recent years this prophecy of Walt Whitman will be read with interest: The lines are from "*Leaves of Grass*" and were written in 1865.

Years of the Modern; years of the Unperformed—  
Your horizon rises—I see it parting away, for more  
august dramas;

I see not America only, I see not only Liberty's nation,  
but other nations preparing;

I see tremendous entrances and exits; I see new  
combinations; I see the solidarity of races.

I see that force advancing with irresistible power  
on the World's stage.

(Have the old forces, the Old Wars played their  
parts? Are the acts suitable to them closed?)

I see Freedom completely arm'd and victorious, and  
very haughty, with Law on one side, and Peace  
on the other—

A stupendous trio, all issuing forth against the idea  
of caste.

What historic denouements are these, we so rapidly  
approach:

I see men marching and countermarching by swift  
millions—

I see the frontiers and boundaries of the old  
aristocracies broken—

I see the landmarks of European kings removed—

I see this day the People beginning their landmarks  
(all others give way).

Never were such sharp questions asked as this  
day.

Never was average Man, his Soul, more energetic,  
more like a god!

#### SPEAK TO US OF CHILDREN

Aaron Preville

There is no doubt but that the young people of today confront a situation far more intense and pregnant with vital results than any our immediate forefathers had to face. It is therefore of the utmost importance that parents realize this and do their part in preparing their children for the inevitable facing of today's social and moral conditions.

There are three periods of a child's life, that must be considered separately, yet one leads into the other so vitally that the last two depend upon the first.

The period before going to school is the only period when the parents' influence stands alone. This is their opportunity, not only because they have full sway, but because it is the forming period of mental processes. Habits, ideas, and inclinations are developed during this period and important it is indeed that the first seeds of ideality, reality, self-control, and responsibility should be sown and brought forth at this time.

All human beings born into this world have two heritages—the memory of their prehistoric past lying close to the surface in their instincts, emotions, and impulses; and that more illusive heritage of the spirit. The former has been developed through the ages and it takes very little—a harsh word, an injustice or a blow—to bring into vivid expression by the child those very primitive responses of anger and combativeness which the spirit is ever trying to subdue through the long schooling of evolution.

The heritage of spiritual consciousness is even more reachable in a little child than it is in an older person whose habits have grown more fixed, whose higher mind is more and more obscured by the material and intellectual phases of physical existence. It is largely upon the shoulders of the parents whether by their own behavior they shall draw forth in the child the primitive memories, embedded in his sub-conscious, in reactionary self-defense and thus awaken again the very tendencies the spiritual Nature is trying to sublimate; or whether they shall draw forth through love, training, and example the potentials of spirit in the child, forming habits and responses to all that is loving, noble, and kind and which will build into his character their counterparts.

The second period of the child's life is the school period. The laws of our United States make it necessary for the child to attend the public schools, or their equivalent, until the age of 16 or 18 years, varying in the different States, unless the child completes the school educational requirements before that age.

By the time the child is in the higher grades he leaves for school in the early morning and remains until late afternoon, spending most of the evening



doing home-work. The lone supper hour with the family is all, out of the whole day, for home influence to be felt. It is very evident that the teachers, modern, educated, in a class by themselves are a decided influence with an unspoken, perhaps unconscious, but decidedly expressed contempt for parents. This attitude is felt all through the school and is unconsciously taken up by the children: the parents are "old-fashioned," they do not know what the teacher knows, since they have not had the training of a teacher! And parents often wake too late to realize that they have no control over their children, that it has been stolen quietly and gradually away from them. Their children have absorbed the subtle and vital separation influences about them during the most important part of their days and their youthful years.

If anyone doubts this subtle yet dominant influence, just let him ask himself if he knows of any children who have acquired a more profound respect or admiration for their parents after having gone to the public schools for ten or twelve years. This may be due to the parents' negligence in leaving all the training to the teachers and not trying to keep in touch with, or abreast of, their children; but even so the modern parent has this silent unspoken and unconscious tolerance, implying contempt, with which to deal.

If parents have been deceiving themselves by the thought that they can keep silent about the most important social secrets of life until the child is "old enough to understand" and then suddenly acquire their confidence, and an influence over them that has had no foundation in early childhood, let them wake up quickly! It is not to be acquired in this fashion. It must be built in babyhood, and maintained in spite of school influence. Could parents look into the secret lives of high school students, into the pockets of their boys, and the vanity cases of their girls, could listen to their whispered conversations, they would be startled—nay, more than startled—at the significant result of their own procrastination and their own neglect.

The third period is the life of the youth after school is done—between the ages of sixteen and twenty-one. For what have they been prepared? What is ahead of them? This is the period when the youth is on his own. What has the school given him to call his own?

Without question this important period depends upon the second and the first. That child who possesses a particular talent that decides his destiny for him is fortunate and rare. That child whose destiny has been decided for him by his parents is one of too long a list; the psycho-analyst's records are too full of these misfits among his middle-aged patients. No adult can choose a career or a destiny for his child without jeopardizing his later contentment and success.

Parents may give bodies to their children but they cannot give them souls; at best they are

teachers and guardians of the life within their trust.

The life germ of a human being is definitely contained within a minute mass of protoplasm. No thought, or concentrated direction can mould that mass of protoplasm into anything else than what is contained potentially within it at the beginning. Nor can any human parent tell what is the destiny of the child she bears. Latent within him is the life plan of the individual character in the same unfolded way as was his form in the protoplasm; and since his life span extends beyond that of the parents by twenty-five or forty years, how can they know to what conditions to mould a life when their own knowledge and destiny end when the child's begins? The child's inner vision extends far beyond that of his parents, a future in which they have no part and should not try to have a voice. The part of the parent is chiefly that of teacher, drawing forth the individual, making it possible for the child to express *himself*. He is not to be moulded to a pattern which they may have in mind, lest they distort his most precious nature and worth for an unknown future. To give him a chance to unfold is the most they can do.

This does not mean, however, that the training of character should be side-stepped. No matter what vocation the child is destined to take up, his character and his attitude toward life are his most efficient tools.

The largest percentage of parents stumble blindly through the rearing of children; they do not know how to go about it. Like ostriches sticking their heads in the sand for evasion, they do not know, nor will they believe, the moral conditions their children have to face. Those who do know are equally helpless to know how to cope with them.

Sex is a function of nature and is not as dormant in little children as one would like to think—it is ever present in an all pervading energy and instinct. It stays under the surface in the sub-conscious only in those children whose spiritual self is stronger than the physical urge, and all too rare are such; or in those whose natural mental aptitudes and talents keep them ever busy at original play, or who are kept by wise parents constantly active and busy at occupations, play and study, until safely started on their own purpose in life. The old adage, "Satan finds some mischief still for idle hands to do," is still true.

The super-conscious mind of man contains the intuitional, the inspirational and the higher phases of the soul's expression and should be the part we try to develop in children, so that the animal man may be sublimated and safely guarded for a more sacred use than that to which it is usually put—self-indulgence. But how to develop this higher self is the question.

It is not so hard as would seem. Few children there are who do not respond to an ideal, to beauty,

and to responsibility. In this article let one of many ways be given:

Nearly all our school processes of education are done through the sense of vision—we have books, pictures, and written exercises. Most of us do not know that stimuli to the mind through the visual center of the brain arouse a reaction of the intellectual powers, reason, analysis, and criticism; while stimuli to the mind through the aural center of the brain arouse a reaction of the intuitional powers.

The schools aim to develop almost entirely the intellectual faculties and not at all the intuitional, knowing little of it, since there is no method of learning by sound alone; nor is there enough good music heard anywhere by school children to arouse this higher center to any great extent. Therefore it behooves the parents to see to it that their children have access to good music and that they learn to produce it. Banish the jangling player-piano and jazz! There is a peculiar effect of disintegration produced upon the higher center by this jangling jazz and loud automatic piano; it is not music but noise.

The creation of good music arouses good reactions, reaches the higher nature and provides a vent for unused energy. It has a refining influence which no occultist can afford to ignore, besides being an important outlet for emotional energy gradually increasing in youth.

Even if your child lays down its fiddle, or discontinues piano playing after it is grown into adulthood, all the years and money put into the study of it will have been well worth while if it helps carry the child safely through the trying, adolescent, emotional period of youth.

In connection with music is its natural companion, dancing. This exercise is better than most parents realize; but there are dances and dances. The writer recently witnessed a beautiful child going through a dance that had every ear-mark of a mature cabaret dancer. She had been taught by her elders the tricks and quirks and motions that belong to the demi-monde. Will nature and the years ever erase these sensual habits of action and motion?

The dance has ever had its part to play in youthful exuberance, as well as in religious fervor, until that blighting day when the Puritan decided it was too natural to be good, and so put upon it a ban that only radiant and happy youth can overcome. Dancing—graceful, rhythmic dancing—if of utmost benefit to children, and grown people, too. Compare the angular, primitive, almost savage motions of the Charleston to the graceful and spiral motions of the classical dancer and you have in evidence the same difference as exists between a Beethoven Sonata and the song "Where'd You Get Those Eyes?" Encourage grace and poetry but not Savagery.

## YE ARE THE LIGHT

MYRTLE CRANE

What part of me is real?

Can I not know it as I know my hands and feet?  
These parts of me I feel!

But which 'ne sense that claims for me Divinity?

Real things remain the same

Nor change nor die, so long as ages come and go.  
My eyes and ears get lame

And halt and function not to know the inner Me.

Each sense is like a clod!

So flesh and blood can never realize  
This I of me—My God.

This mortal me is only shadow of the Me.

Th: steps to Heav'n lead in.

To miss them is to live on earth, in shadowland.  
I would be deep in sin

Did I not try to find these steps to Bliss.

When we have great desire

To find the way from earth to Heaven within,  
Great Teachers we require,  
For mortal mind will keep us slaves of it for aye.

We ask them, whence our thought?

What sleeps, what wakes, what dreams? Who is  
the One who knows  
We slept so well on cot?

The Who is I, my power to think, to dream, to  
know.

And dreams are real, we're told,

As long as they do last—as real as hands and feet  
Are real, till we behold  
That even mortal mind is matter, thought refined.

So I of me at night

Sometimes does activate the mortal mind of me  
To dream of play or fight  
And waking, this same I tells me about the dream.

One Teacher says the dream

Is like the river made when sun melts ice on high;  
The sun is God, the stream  
Reflects the Self; the ice is my subconscious  
mind.

So, out of two comes three—

The sun, the stream, and sun reflected in the  
stream.

The wonder is, Self sees!

Whence comes the light? I AM THE LIGHT.  
I LIGHT ALL HEARTS.

(From notes on a lecture by Dr. Thind on this subject, and approved by him as a correct interpretation.)



## Community Adventures in America

(Continued from page 9)

adherents. One of the first principles of the new Order was community life, but the communities were not formed into social divisions, but rather into families. Each Shaker unit was known as a family. The families consisted in many cases of a hundred or more men and women, who lived together in the same dwelling, maintaining a common establishment, working together and practicing complete community life.

Agriculture was, at first, their sole activity. In many cases, as many as a thousand acres were cultivated in common.

Three kinds of members were later permitted. The first were novitiates—those who were of Shaker faith but lived outside the family and managed their own affairs. The second, junior members, who were prospective colonists on probation. Junior members were required to relinquish all their property, but were permitted at any time to return to the world and resume control of their possessions. The third were known as senior members—those who relinquished all property and were wholly devoted to the Shaker church.

The Senior members, are those who direct the temporal affairs of the family and they, alone, are eligible to give spiritual instruction.

The spiritual leaders of the families are called Elders and the temporal leaders are designated as Deacons. Although the unit of the Shaker organization is the family, it is not uncommon for a number of families, consisting of several hundred people, to join together into a Shaker society. In such a case, an Executive Board or Bishopric, made up of leading Elders—half usually men and half women—manage the affairs of the society. One of their number is the leading Elder, who appoints his successor and fills all vacancies on the Board. Each officer in the Society takes orders from his immediate superior. There is little deviation from the system of management just outlined, for the Shakers believe that once the right system has been perfected, it should not be changed. They also believe that it is better to let the wise and spiritually minded of the community, direct the operations of the Society. This plan they have followed with remarkable success.

At the zenith of their growth—about the year 1835—the Shakers numbered many thousands and possessed more than one hundred thousand acres of land and great riches. Their numbers are now much reduced. They live lives of utmost industry, are honorable, peaceful and straight-forward in all their dealings. The men and women live celibate lives, dwelling apart in the same domicile, though eating at different tables. The Shaker brothers

and sisters meet only at regular periods and always in the presence of a third member. Most of them are partial or complete vegetarians, are extremely healthy and live to a great old age. Those who have lived among the Shakers have remarked about their calm, peaceful deportment and the curious air of well-being that surrounds them.

The most unusual feature of their community life is the celibate habits of their members. The origin of this custom is deep-rooted in the religious teachings of their people. The Shaker church rests upon four pillars: first, virgin purity; second, confession of sin; third, Christian communism; fourth, separation from the world.

Virgin purity means to a Shaker exactly what is implied—an undefiled chastity in both men and women. This applies to both body and mind. It is preferred that this virgin purity shall be maintained from childhood, but it can be secured and maintained by one who has lived in the world and been defiled, provided he undergoes a complete and drastic confession of sin and thereafter lives the life of celibacy and sinlessness.

Virgin purity and confession are essential to each other.

The third pillar, Christian communism, is a natural cognate to celibacy. The Shakers believed that Christian communism is an ideal state of human life, one in which individuals are wholly delivered unto God. In such a state there can be no worldly loves and affections. The love and affections must be given to the community and the twain who marry become at once unregenerate and are cast out. There is no criticism on marriage, but it is regarded as of the earth, earthy. Did not Jesus say, "For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven"? Did not Jesus live a virgin life and is He not the Exemplar of the perfect life?

The Shaker organization is the social order of the resurrection, it is claimed. Therefore, it is demanded that the members give themselves in a complete and unhesitating self-surrender to the community, sundering all human ties upon entering into the Society. They claim that private property is the outgrowth of marriage and reproduction and that only the unmarried can live in communal fellowship. Communism is the law of the Spirit. Private property is the way of the flesh.

The religious meetings of the Quakers are extremely interesting. There is little audible prayer and not much preaching, but the meetings are enlivened by singing and marching to music, keeping time with their hands and feet and singing in lively rhythm. Their devotions are marked by quiet fervor and intensity. The hymns which they sing are usually of an inspirational character which they claim to receive from the spirit world, for the shakers have never closed the door to the other planes, since the days of Ann Lee. The following

is a sample hymn taken from Hind's "American Communism":

"Ever changing, ever aiming  
Toward a higher, better life.  
Ever learning, ever earning,  
It's the good believer's strife.  
Light unfolding, spirit molding,  
Is the law of endless growth.  
Feeding thought and word and action  
From the wells of boundless truth."

There is a great amount of vitality still in the Shaker communities, but of course their numbers have been greatly reduced because of their celibate principles. Having no descendants to rely upon to continue their community, they are forced to draw upon recruits from the outside world and, in these days of almost universal prosperity in the United States, it is not easy to induce people to renounce the pleasures of life for the severe discipline and arduous work of the Shaker families.

(To be continued)

## FEEDING THE NERVOUS SYSTEM

BY J. D. WIGELSWORTH, M. D.

The great problem confronting us when we are attempting to keep the physical organism up to a very high state of efficiency so that we can make the most use of it in gathering experience, needs considerable thought and attention.

In using our bodies to the greatest possible extent, it is necessary that a great deal of thought be given to keeping them fit. It is necessary that we see to it that the brain and nervous system are properly nourished so that they can withstand the strain we are putting on them, and still maintain health in them and the rest of the physical organism.

Consciously feeding the body correctly does use up energy which most of us are not willing to devote to it, as we are trying to give higher things more and more of our attention. The horse we ride, however, needs a great deal of attention consciously at first. Later it becomes a matter of automatic action, as soon as the ideas of what is needed impress themselves upon the consciousness, and a *habit* of proper care of the body is made.

The nervous system is a very intricate and nicely balanced affair. As soon as the balance is disturbed we become conscious of its existence. In real health, we should have no consciousness of the presence of our nervous system, as such, but should get the greatest possible results from what it encounters through the sense organs and transmits to our consciousness from our environment.

Our sense of smell should be delicately attuned so that we can get the delightful odors nature provides, and keep away from the unpleasant ones which can do us no good but rather act as a detriment.

The sense of taste should be such that a high degree of pleasure can be realized from eating the simplest and purest foods and should not require all sorts of flavors and spices of a more or less artificial nature to whet it.

The eye is an organ which requires a tremendous amount of nervous energy. It uses up more energy than any other one sense. We must see to it that the nervous system is properly taken care of if we are to be able to do a great deal of reading, or to appreciate the wonders of Nature's color scheme. The artist sees much that we do not see because his eye is better developed, and he can appreciate delicate distinctions that the ordinary sight loses entirely.

The same is true of all sense organs of the body. If they are not properly taken care of and properly fed, it is impossible for them to give the highest efficiency and health which is such an essential to our development.

Our consciousness is reached on the physical plane entirely through the organs of sense and the impulses sent to the brain are what reach our consciousness; without the nervous system, the physical body would be nothing to us. When it is disturbed, we do not hear, see, smell, taste, or feel as we should and we receive false impressions from our environment. These false impressions gained from outside coming to our brains lead us astray in making our adjustments and in leading our lives to the best possible advantage.

The brain and nervous system need certain foods which are not especially needed by the other tissues of the body. The liver does not need the same food as that needed by the nervous system. Neither do the ductless glands require the same elements to keep them active and normal as are needed in feeding the brain.

Calcium is an element needed by the system to keep it in a state of stabilization. Calcium is what the bones and teeth are made of to a great extent and the bones are the most enduring part of the body. Calcium is a food that is lacking in children with rickets and a very great number of nervous people. Calcium is lost in the body for all useful purposes very rapidly by those in states of nervous exhaustion and who eat devitalized foods such as white flour and all of its products, refined sugars and all things made from them. An over-acid condition of the body also contributes to the loss of calcium and calls it away from its proper uses. Calcium to be of any use in the body and to stabilize the nervous system, must be in organic form, such as is found in vegetables; the foods should be eaten raw to get the greatest amount of this element. The foods from which calcium can be most readily assimilated for stabilizing the nervous system are: Wheat, bran, cabbage, cheese (cottage



cream and mare) citron, kumiss, lemons, limes, milk (condensed and fresh) onions, oranges, rhubarb, sorrell, sauer-kraut, spinach.

Even though we eat plenty of calcium foods, we cannot have good function of the nervous system unless we have provided plenty of iron for the blood, to pick up and carry oxygen to the nerve tissues so that the chemical products of the activity can be rendered non-toxic for the rest of the body and prepared for elimination. When iron is sufficiently plentiful as a food, it tends strongly to do away with the blues and fussiness. Proper oxidation is as valuable to good nervous function as any other one thing, and it depends upon a sufficient iron content in the hemoglobin of the blood. This combines with the oxygen in the lungs and carries it to all parts of the body, therefore we have to see to it that our diets are sufficiently high in this necessary element. The best iron foods from which we can readily assimilate this element are: Bilberries, blackberries, head lettuce, asparagus, berries, currants, egg yolk, pears, prunes, spinach, shredded wheat, strawberries, wheat bran, whole barley bread, cherries, figs, grapes, lentils, raisins.

With calcium and iron in sufficient quantities in the body, a great step forward is made in normal nerve function and clear thinking. But the brain and nerves cannot act properly unless they have a sufficient supply of phosphorus.

Whenever we think, or whenever the nervous system is active, we are using up phosphorus. Phosphorus is essential to the normal function of the nerves. With calcium it is used in the bones, in the teeth, and in nourishing the nervous system. It is essential also to the normal function of the system as a whole. A sufficient quantity of this element in the blood to balance the losses due to nervous function, and to keep the normal amount supplied to the nervous system and bone structures, is essential, and it has the tendency to make the thoughts of the individual more idealistic and to cause him to think more of the higher side of life. It is a fact that when people indulge in great mental activity the examination of the urine shows that a greater amount of phosphorus is being excreted and the amount that is lost must be replaced from the food of the individual. The foods from which phosphorus can most readily be absorbed are: Barley, beans, wheat, bran, cabbage, (red), corn egg yolk, lentils, milk, nuts, whole oats, peas, wild rice, whole rye and whole wheat.

Over-acidity of the body is not good for the nervous system. It weakens it and prevents it from functioning as it should. To prevent over-acidity in the body a liberal amount of the foods which are high in sodium should be included in the diet. The foods best suited to this purpose are: Carrots, celery, almonds, pistachio nuts, okra, spinach, aspara-

gus, beets, cocoanut, cucumbers, egg yolk, figs, cow's milk, goat's milk, oatmeal, prunes, radishes, rutabagas, and turnips.

A very interesting thing in connection with feeding the nervous system to restore it to normal, after it has become depleted of the elements it needs for proper function, is that when it is once depleted it finds it difficult to rebuild itself, and the greater the depletion the slower is the ability to make up the food elements needed. This does not seem reasonable but from a standpoint of practical experience it seems to be entirely true. This of course refers to a state of depletion which has gone to quite an extreme degree.

When you are feeding the body to rebuild the nervous system, it is well to remember that there are other parts of the body and a good wholesome general diet should be used while taking care that the special foods needed by the brain and nervous system are included.

Constipation is an especial enemy of the proper nervous function. A body which is not clean inside cannot possibly be giving the proper normal reactions in its nervous system. Special care of the internal and external cleanliness of the body is in reality special care for the proper action of the nervous system.

## THE FUTURE TYPE

The noted anthropologist, Dr. R. Bennett Bean, professor of anatomy at the University of Virginia who has given long years of study to the classification of human beings has made public some of his conclusions about the "emerging American type." They are most interesting:

The true American will be brunette; tan colored skin; square shoulders; straight nose; light brown eyes; prominent chin; long arms and legs; well shaped head; full mouth; well proportioned; athletic. Measurements of great numbers of college students over a long period of time show a tendency to a taller body than is usual to Americans; the future type will be two or three inches taller than at present, about five feet, ten inches, or around six feet as an average.

Women will follow along the same lines although she will not grow as fast or as tall as man. He says:

"We see that tall athletic type already in California. There is something on the west coast that seems to bring out these traits sooner than in the rest of the country. Perhaps the inhabitants are thriving from the ultra-violet rays in the sunlight they are getting there. Of course all this depends on circumstances in the future, but the trends of time and of years past show these tendencies of the country's future home-grown population."

## HEADQUARTERS NOTES

## DATES CHANGED

of

## 1928 CAMP

A cable has just been received from our Head giving his consent to changing dates of the Camp to

May 21st to May 28, 1928

This change has been considered advisable due to the fact that the summer railway excursion rates here start May 15th.

Headquarters is going to have a three weeks' vacation this year. As we are quite hard-working people here, I think we all need it.

The five workers at Headquarters are like a machine—if one is absent, the additional burden thrown on the others would seriously jeopardize the work, and to get competent and experienced substitutes each time one of the five is on vacation is rather difficult and quite expensive.

Therefore, be it resolved, that all five Headquarters' workers vacate August 1st, and return to Headquarters August 22nd, 1927.

I therefore will ask all members not to send any letters or communications to Headquarters which would arrive between July 28 and August 20th.

Please send all communications and articles for the September *Server* to Marie Russak Hotchener, 140 Hollister Ave., Ocean Park, Calif., before August 10th, 1927.

The 1926 Self-Denial Bazaar and Social given by Star Headquarters, successful as it was, was completely overshadowed by the

1927 Bazaar. In addition to a very joyful evening, which included recitations, fortune-telling, a children's playlet and a real auction, presided over by Mrs. Rex Barnett, the sum of \$316.26 was taken in, this being all clear profit. The amount of Self-Denial donations received to June 10th is \$1,837.09.

Wednesday, the 8th of June, the Rev. Charles Hampton started out with the Star road car on his lecture tour of the country. With him went the Ommen films. I sincerely hope that members everywhere will avail themselves of the opportunity of hearing Mr. Hampton speak, and to see the interesting Ommen and Adyar films and that every courtesy will be shown to him, for he is undoubtedly one of our most selfless workers, and an exceptionally good speaker.

Mr. Hampton will go to Chicago for the T. S. Convention there, and I hope will have an opportunity to show the films on that occasion.

The very best wishes of Headquarters go with Mr. Hampton in this new field of Star work and Star propaganda. One of the main objects of this tour, apart from the stimulation and inspiration that Mr. Hampton will give to Star centers and Star Groups everywhere, will be to explain and enlighten earnest inquirers about our Message; to give our conception of a World Teacher, and to show how very similar His manifestation is this time to what it was two thousand years ago, though, due to the very different type of civilization now, we must expect the modes and methods of the two manifestations to differ widely in the outer aspect.

We are opening up a new department in *The Server*, the Science Department, in charge of an esteemed member, Mr. Herbert Radcliffe. We are very happy to welcome him to the Scientist's "Uneasy Chair." I am certain we are all going to thoroughly enjoy this department, as the writer combines a keen sense of humor with a very fine mind.



## HEADQUARTERS NOTES

Our Star Counsellor, the Rt. Rev Irving Cooper, and Miss Susan Warfield were married at Ojai on April 8th, 1927. A large gathering of friends assisted at the beautiful ceremony, under the trees, and our Head and Protector were both present. A notice of their wedding was sent to the May Server but was lost in transit. It is never too late to express what we feel of joy and good wishes. The Rt. Rev. John Tettemer officiated at the service.

Readers of *The Server* will be interested to hear of the marriage in Chicago on May 16th of Miss Dora van Gelder to Mr. Fritz Kunz. During the summer they will tour to Seattle and assist at two Camps there, and in September they will resume travelling and lecturing separately. Miss van Gelder will continue to be known by her own name. Mr. Kunz will visit northwestern cities in September, the middle western in October, Ohio in November, southern states in December, January, and February, New York and vicinity in March.

Still another wedding took place at St. Alban's, Hollywood, on June 9th, between Dr. Frank Passmore and Miss Maude George. It was a very charming affair with a large number of close friends present. The Rt. Rev. Bishop Tettemer officiated.

We are convinced that all Star members send these six friends and newlyweds their heart's best wishes for great future happiness. May their splendid talents, their fine capacities for service, be still more enriched through the added strength ever welling forth wherever there is a true union of sympathy and love.

Our *Herald* Department particularly requests that when new subscriptions to the *Herald of the Star* are sent in, the month with which they are to begin be specifically mentioned. Beginning with January, 1928, our national magazine will take the place of the *Herald* in America, and as our members will receive it upon the payment of annual dues, renewals of present subscriptions to the *Herald* should run only to the end of this year. Price for single copies, 30 cents.

## INDIA

On page 15 of the book entitled, "The Christ of the Indian Road" are found the words of the author, E. Stanley Jones, as follows: "Out of a subject race came the gospel of the Christ in the beginning, and it may be that out of another subject race may come its clarification and revivication. Some of us feel that the next great spiritual impact upon the soul of the race is due to come by the way of India."

ANNUAL DUES

Star Members, Attention!

Annual Dues

September 1st, 1927  
to  
September 1st, 1928

\$5.00

Payable at any time now.

For further details please see the Star Organization article in this issue.

## 1928 STAR CAMP

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the actual six days of Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups, and cutlery.

The \$60.00 Camp fee must be paid as follows:

\$10.00 Registration fee, May 15, 1927.  
\$5.00 June 15.  
\$5.00 July 15.  
\$5.00 August 15.  
\$5.00 September 15.  
\$5.00 October 15.  
\$5.00 November 15.

\$20.00 February 15, 1928.

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotona) Ojai, California. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board or lodge or both outside the Camp.

There will be a special Baby Camp in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Camp. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Representative will make exceptions for young people under eighteen years of age.

Star members *only* can attend the Camp.

The Camp attendance for 1928 will probably have to be limited to 1200 persons.

Registrations will be accepted in order of arrival.

Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

*Each one of us should contribute something every month to the Starland Fund, whether we can attend the 1928 Camp or not.*

## AMERICAN STAR ACTIVITIES

1. GENERAL FUND: (Current office and general expenses.)
2. STAR HEADQUARTERS FUND: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
3. SELF - PREPARATION GROUP FUND: (Headquarters operating expenses. Cost of Manuals.)
4. STARLAND FUND: (For paying off notes and Mortgage on newly acquired land in Ojai).

## INTERNATIONAL STAR ACTIVITIES

1. INTERNATIONAL STAR FUND: (SELF-DENIAL.)
  - (a) The three Centers.—Adyar, Ommen, Ojai.
  - (b) Traveling Expenses.
2. ARYA VIHARA FUND: (OJAI CENTER)
3. ANANDA FUND: (Donations to Self-Preparation magazine.)

ALL checks should be made payable to the Order of the Star in the East 2123 Beachwood Drive, Hollywood, California. The Fund for which the donation is intended should be stated not on the check itself but in the letter.

## INGENUITY

The ingenuity of insects, notably ants and bees, has been made the theme of many books since the classic by Sir John Lubbock. The social and economic life of these creatures exhibits such a perfect ideal of communal co-operation and the sacrifice of the individual unit for the good of the whole, that, as Herbert Spencer declared long ago, they typify a state of society that humanity will not reach for a million years.

Students of eastern esotericism will remember that ants and bees were brought to this planet from Venus and that, as the life-wave on Venus is considerably in advance of our own, the animal kingdom there would naturally represent a considerable degree of progress beyond that indigenous to Earth.

Austin H. Clark of the Smithsonian Institution, writing in the June *Scientific Monthly*, reminds us: "Some insects keep others as domestic animals, and in a few cases the latter would have disappeared but for the care taken of them by their masters. Thus the ants carefully care for and protect various kinds of aphids . . . as well as the caterpillars of certain lycaenid butterflies for the sake of the honey-like secretions they produce. Their relation to these various insects is much like ours to cows. Usually the ants merely attend these as they feed upon the plants, but sometimes they build elaborate structures over them, like stables . . . Some of the caterpillars they herd in their own nests in the daytime, driving them out at night to feed and home again at dawn, treating them much as we do cows . . ."

Mr. Clark, whose article is entitled, *The Future Balance of Life* dwells on the increasing power and numbers of insects, and wonders whether man can continue to hold his own against them or whether the Age of Man will be followed by the Age of Insects. Students of occultism know that the evolution of human life is to continue on this planet for millions of years, and that therefore no uneasiness need be felt about man's ability to live in ever-increasing wisdom and happiness.



# THE FIELD

RELIGION, EDUCATION, SCIENCE, CHILD WELFARE, PRISON REFORM, HYGIENE,  
LEGISLATION, PSYCHOLOGY

## THE SCIENTIST'S UNEASY CHAIR

HERBERT RADCLIFFE,  
P. O. Box 1253

Hollywood, Calif.

The latest device to enhance the value of the telephone is called "television." It transmits the image of the person at the same time as his voice. This is good or bad news according to one's taste! At any rate, the new instrument is so costly and complicated that it will be a considerable time before it comes into general use and when people will be compelled to make their facial expressions agree with their words, or vice versa.

The complicated mechanism is an interesting illustration of how an isolated discovery in one branch of science is later utilized in another and apparently unrelated branch, to produce a remarkable result. A rare gas called neon was recently discovered, but no use could then be found for it. It is this gas, which is here utilized for transmitting light of exceedingly high intensity, that now makes television possible.

The image of the speaker appears with an evenness and continuity resembling one's image in a mirror; but in reality it is not continuous. It consists of a stream of separate images, fifteen in a second. As this is more rapid than sight itself, the result is, to the eye, one continuous image, just as in motion pictures a great many separate images give the appearance of continuity.

\* \* \*

## ASTRONOMY AND ASTROLOGY

June was an interesting month in the realm of astronomy. There was much interest in the Pons-Winnecke comet, which returns in periodic intervals of about six years and which came very close to the earth on June 21st. Its present return was discovered on February 27th, when the comet was about 90,000,000 miles from the earth. On June 21st it was only 2,300,000 miles outside the earth's orbit, after which time it gradually receded. It is hardly likely, however, that even the most sensitive Self-Preparation Group members found its presence disturbing to their meditations on how to improve themselves for better service in the world. There was a total solar eclipse on June 29th, visible in England, Norway and other parts of Siberia. Astrologers usually predict dire results to the land and people affected by an eclipse, but we hope that in this case our friends in those countries will not be so afflicted. The total eclipse in California some years ago was followed by several very dry years

with great loss to animal and plant life and serious business depression.

On June 15th there was a total eclipse of the moon. This also portends unhappy conditions, according to astrology. Llewellyn George, in the *Astrological Bulletin*, writes as follows concerning it:

"Visible from most of North and South America, the western coast particularly, where it may have some adverse effects, including the West Indies and Australia. It denotes great storms, pestilence and war-like conditions. Among the ancients it was said that an eclipse of the Moon in the fiery triplicity pre-signified the motion of armies, death of kings, great men and cattle; enmity between nobles and the common people, discord, war, murders, thefts; sharp fevers, epidemics; apparitions in the air; scarcity of rain; especially in those places subject to the sign (and location) where the eclipse happens.

As the moon is adverse Jupiter at this time it affects foreign affairs very much. In our own land it indicates high mortality, fires and great disasters, especially around June 24th."

In Vol. I, p. 275, of *Isis Unveiled*, H. P. B. says: "The ancients realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which floats in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others."

Those who are skeptical about the influence of planets on our world and ourselves, should read what the *Secret Doctrine* says, Vol. I, p. 707.

"Modern wisdom is satisfied with astronomical computations and prophecies, based on unerring mathematical laws. Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. And, as the sidereal motions do regulate and determine other events on Earth besides potatoes and the periodical diseases of that useful vegetable—a statement which, not being amenable to scientific explanation is merely derided—these events have to submit to pre-determination, by simple, astronomical computations. Believers in Astrology will understand our meaning, skeptics will laugh at the belief and mock the idea. Thus they hide their eyes, ostrich-like, to their own fate."

And again, p. 525: "Astrology is built wholly upon the mystic and intimate connection between the heavenly bodies and mankind, and it is one of the great secrets of Initiation and the Occult Mysteries."

## RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,  
Fayette, Iowa.

Under this title the Sydney "*Evening News*" has the following from its Shanghai correspondent:—

The head of the largest American mission in China says: "I doubt whether we shall ever Christianize China, after centuries of effort and the expenditure of millions. I see only failure. The faster Western ideas penetrate in China, the faster the Chinese seem convinced that their native religion is superior.

"Many Christian converts are reverting to Buddhism. Students educated in the United States are the bitterest foes of the Christian faith. On their return to China they preach the futility of spreading Christianity, and urge their compatriots to adhere to ancient faiths.

"The majority of the recent anti-Christian riots were instigated by students, and the wave of anti-Christianity which has swept the ports is now penetrating the interior."

The Chinese are quite right in thinking their own faith superior to Christianity—for themselves. Much mischief has been done, as Lord Inchcape the other day pointed out, by missionaries who seek to convert people from highly civilized beliefs to Christianity. Christianity is doubtless best for Christians, as Hinduism is for Hindus, Islam for Mohammedans, and so forth. The evil begins with the pride that insists that the truth is exclusive to a particular sect. Why cannot the great faiths of the world respect, honour, and admire each other? Why cannot, indeed, the sects within a faith respect each other? It is good news that the Chinese are regaining reverence for their ancient faith, despite the efforts of missionaries, good men, some of them, but ignorant and narrow, to discredit it. In India, too, the missionaries are fast losing their hold on the country, a hold only due to the fact that India had forgotten her duty to her lowest classes. It is right and proper, too, that the national spirit should be fostered in all educational institutions, and not the discontent and disgust with the ways and beliefs of the country too often inculcated in foreign schools. Evidently there is something to be said for the Cantonese, after all. When missions cease their proselytizing and begin to close their schools there will be some chance for countries like India and China to settle down to tread their own national pathway. The days of missions are over, though everywhere are welcome men and women of good faith who seek to serve, but with no sense of superiority or intolerant pride.

—*Advance Australia.*

### A PROPHECY

Bruce Barton in an article in *Collier's Weekly* prophesies what he thinks the church and town should be, looking forward one hundred years:

"It is a very much better-looking town. A hundred years of industrial progress have produced a great deal of wealth, which, while it is still unevenly divided, is sufficiently spread around so that everybody has a comfortable home, good clothes and the ability to provide education for the children. Machinery has been so perfected that the work, both in factory and home, is done in five or six hours, and there is leisure for everybody.

Indeed, the so-called economic struggle is over. Money is, as the bankers say, "cheap." It is no longer a ruling consideration in men's minds. The profit motive is still important, but pride in service rendered has become even more important. Men are very jealous of the reputation of their businesses, and have toward their daily occupations a feeling of real reverence. To be merely wealthy is no longer a distinction. But excellence in service is eagerly sought and rewarded with honor.

Medical science has almost banished pain. You are impressed, as you walk the streets, with the happiness in the faces of the people. They enjoy their lives. They keep young a long time and when they die there are tears in the eyes of those left behind but no despair in their hearts.

The cemetery is no longer a ghastly stoneyard, but a beautiful park. Children play in it. Every detail and symbol speaks not of death but of life. The inhabitants think of their loved ones as living, not dead, and a funeral service consists of a dinner where the pastor and one or two intimate friends speak appreciatively of the friend who has gone. Good stories are often told. Believing in immortality, these people, curiously enough, ACT as if they believe.

There is one church. In the rear of it is a Sunday school building which is used for the religious instruction of the youth and for nothing else. No entertainments are held in it, no socials, no bazaars, no motion-picture shows. The other agencies can do as well or better. It confines itself exclusively to the one thing which no other institution can do, the spiritual training and inspiration of the people.

The church building itself is not large, for very few people attend any single service. It is open all day and men and women drop in at various times, sit down for a few minutes, listen to the great organ which is played all day long, kneel in silent prayer, and go out. Religion is accepted as a perfectly normal part of life; or, to state it more accurately, is regarded AS life. Men pray as they breathe or eat or take their morning exercise. That there is a spiritual side to their natures, they know and they know it must be fed.

Every home, office, factory and store has its radio, of course, and its device for receiving by

radio the pictures of any distant person or scene and projecting them on the wall. So on entering an office a few minutes before nine o'clock a strain of music greets your ears, the voice of a great church organ. It is followed by a moment of silence, and then there appears on the wall the figure of the pastor in his pulpit. He makes a very simple little prayer, the kind of prayer which Nehemiah (who wasn't a prophet but just a business man) used to make on beginning his day's work at the rebuilding of Jerusalem: "Prosper, I pray thee, thy servant this day." So the prayer of our town is a simple prayer, but the whole town pauses for it, and the day's work starts with the reminder that work is service: honest, useful, cheerful service—religious service.

The pastor is a remarkable character. He wears no special uniform, but you would not need to have him pointed out in order to know him. There is something in his face which proclaims him as a confident citizen of two worlds.

He is about fifty years of age, for no man reaches the ministry in these days until he is well toward forty. It is recognized as the greatest and most honored of professions, and one must have proved superior qualities in business or professional work before even being admitted to training.

The training consists of a study of the Bible and particularly the life of Christ, followed by two or three years in the Orient, where mysticism has always had its home, and men find it somehow easier to forget themselves in the contemplation of the Infinite.

A preacher comes from that training with the glow of the other world about him. He comes not to DO something, or to SAY something, but to BE something.

He has power to perform miracles, to feed the hungry and cure the sick—power through money. A generous fund is given into his hands every year. He renders no accounting.

Needless to say, his own family's needs are amply provided for. He and they have no private cares of their own at all, but the community casts its spiritual burdens upon their shoulders and they bear them gladly.

On Sunday the pastor conducts three short services in the morning, beginning at six o'clock, and three in the late afternoon and evening. One may go at any time into the sunshine and rejoice in the day. He is not a preacher; he is pastor and priest. People come to him in the sanctity of his study with their troubles and their sins; and when he says to them, "Your Father has forgiven you, go and sin no more," they know that he KNOWS.

Once a year he makes a report, and a curious sort of church report it is. It says nothing of attendance at meetings, of amounts collected, of numbers added to the church. For the town is the church and the church is the town, and all, being

children of the Father, are born into the fold. No, the report speaks of quite other matters: of the improvements in the community health and the lowered infant mortality; of the betterments in the schools; of the steady employment in the offices and factories; of the gifts that the town has made to less fortunate people in other places and lands; of the good record that the town's boys and girls are making in the cities; of the moral courage of some who have undergone difficulties with cheerfulness; of the fine hope with which others have passed beyond the pale; of everything which indicates that life is better, happier, more courageous, more Godlike in the community—everything which indicates that He who came that men might have life more abundantly is realizing the object for which He came.

At the close the pastor blesses them all, and there is a moment's silence. Then the buzz of happy voices and the music of children's laughter.

Is this an impossible picture? I do not think so. Certainly no one can say that it is "unscriptural." Jesus asked, "When the Son of Man cometh, shall he find faith on the earth?" He did not ask, "Shall He find a morning service at eleven o'clock, an evening service at seven, a mid-week prayer meeting and a young people's society?" But, "Shall he find faith?" He shall!

## CHILD WELFARE

Mary Alice Hudson, Field Secretary  
220 Ridge Building, Kansas City, Mo.

### BUILDING BETTER BODIES

DESDEMONA HEINRICH

"It is a mother's sacred duty to know all about foods. It is within her keeping to have a healthy, happy family." These words, on the folder of an announcement of a lecture on "Food," recently came into my hands. As I read the sentence the imperative character of the statement was impressed upon my mind. I pondered it, weighing each word. The mother—yea, the parents' duty—more than that, their sacred duty, to know *all* about foods. I paused here, for in these words there came a challenge to my profession as a teacher. We are merely replacing the old-time mother when we teach only the *technique* of cooking in our schools. The realm of the Home Economics teacher of today is more than this—it is to teach to her pupils and also to the mothers, the nutritive value of food in order that they may know "all about foods."

The spring passed and summer found me in a research laboratory of a University on the Pacific Coast, endeavoring to know more about foods in their function of building the human body. On a peaceful Sunday morning, drinking in health as I watched the long waves roll in and break on the rocky coast of Monterey, the statement again



came to my mind: "It is within her keeping to have a healthy, happy family." I went back to the first part of the statement and traced the course. To learn from those equipped to teach; to believe what is learned; to see the relation of cause to effect; and firmly to put into action what is learned and believed. This should be our course of action in all life's duties if we wish to attain. To know, to believe, and to live our creed. To recount some of the methods, and how men and women are putting into practice what they believe about healthful foods, and how they are helping the child handicapped by his surroundings, is the purpose of this paper.

The present time has been called the Age of the Child. The summer 1925 was marked by the First International Child Welfare Conference held at Geneva, Switzerland. To hear of the efforts that are being made all over the world to better the life of childhood makes a bright spot in our materialistic age.

The Public School is the first thing that comes to mind when we think of the child, and how to relate instruction in nutrition to actual food. In rural districts the child must bring a lunch; in the industrial centers the mother may be away at work and the child is given only a nickel or a dime to buy his lunch! Exceptionally good work has been done by teachers, or by parents in co-operation with the teachers, in providing one hot dish at noon to accompany the sandwich brought from home; or as in some towns and city schools, in giving a nutritive lunch, which, from the standpoint of palatability, as well as price, rivals the delicatessen shop. But let no one think that this mid-day lunch, served at school, should be a haphazard meal. The situation calls for cooperation of the intelligent elements most concerned in the life of the child, the home and the school. The Parents and Teachers Associations are working out many problems together, each learning from the other, in order to better the status of the child.

Vacation is the ideal time to instill health habits into children that will carry over the winter. I have in mind a particularly fine piece of work done by a New York organization. During the summer, it takes care of several thousand children in some twenty centers. There is carried out a program of cleanliness and fresh air exercises, of work and play, of rest and food. The outstanding feature about the food is that it is a milk and vegetable lunch. Milk at cost is provided by the milk companies. Vegetables contributed from the gardens of wealthy patrons are brought in fresh each day. To teach children to like vegetables is the aim of the lunch. It is pleasant to think what this will mean to the present generation, in contrast to the one which grew up on the American deficiency diet of meat, potatoes and bread.

The younger the child the more one can help the mother. For this reason the Nursery School is go-

ing to be an important feature in parental education. When the mother brings home from school each afternoon a healthy, happy child, she desires to know the factors that have brought about this result. She is ready to learn why milk, fruit and vegetables, simply cooked, are better for the child than Italian macaroni, Spanish chili *con carne*, or American pies and doughnuts. This child will be spared the pernicious penny habit and the all-day sucker so disastrous to a child's digestion.

There is an organization in New York City which has worked out ideally the plan for giving education combined with material relief. For all families receiving material relief, a course of lessons is provided for the mothers with toddlers and babies when they come for food once a week to the Cooking Laboratory of the public school of the district. While the Nutritionist is demonstrating, and the mothers are assisting in preparing a child's meal, the children are in a room near by, learning in play about healthful food. When the food is prepared, it is served to the children as a real party. An observant person watching the attitude of mother and child may gain some valuable data on the psychology of the mother and the behavioristic problem of the child.

Who are the people engaged in this work besides the professional worker? In some cases it is the young men and women who were formerly children of the Settlement House but are now as adults helping more recent comers to the country. Side by side with them are other volunteers, such as groups forming the Junior League, to whom the call for service has come. Devotion and intelligence are necessary, but also good organization. Almost every city has some enterprise engaged in Child Welfare. Many of the enterprises, even if not directly connected with, have the aid of the National Organization of the American Child Health Association in New York.

I started with the need of the mother to know about food. The education of the child is also necessary to teach him to desire the right sort of food; but that is a small part of the problem, unless we see to it ourselves that the right sort of food is provided for him. A simple, wholesome diet ought not to be a difficult thing; but in our complicated day, simplicity is one of the most difficult things to attain, "When spicing and preserving confuse the senses, and advertising confuses the mind," one authority has said.

Recently I received a letter from the mother of one of my friends, a woman who has a large family, all occupying important positions. She wrote: "I can more easily tell you what I did *not* feed my children. They didn't drink coffee until they were nearly grown up. We almost never used pancakes or other hot breads, hardly ever fried meats or fried potatoes, very little pastry, and never cheap or poor candy. They had plenty of milk, cereal (cooked well), soups, coarse bread,

eggs, fresh fruits and vegetables." The sound laboratory has taught us an adequate diet for the child. For today we teach one quart of milk a day for a child is the optimum amount to provide sufficient calcium for his need. No other food can replace milk for bone building material. Two vegetables a day, besides potatoes, and very frequently a green and leafy vegetable. This will meet the mineral need, especially the requirement for iron. Fruit at least once a day, preferably uncooked, though cooked dried fruit or canned fruit may occasionally be given, if not too sweet. This, together with the vegetables, will meet the vitamin need. Remember "Nature's sugar bowl" is the best sweet for children. A variety of breads and cereals, as oats, rye, barley, wheat used as often as possible, and coarsely ground meal. This will provide roughage to keep the children well-fed so that they will not crave other foods not as desirable for them. With a quart of milk every day, the protein need will be met so that meat is not a necessity. An egg several times a week with cottage cheese occasionally, peanut butter or nuts will supplement the protein supply. Parents often ask: "Will candy hurt my child?" "My little girl likes pickles, will they harm her?" There is a general answer to those questions: "First give a child the food he needs to build his body, then an occasional "treat" to please him will do no harm."

I should like to conclude with the new idea of Health. Health today does not mean merely freedom from disease. It means longevity; it means living efficiently according to one's requirement and the needs of one's environment. We need to give our best care to the little organisms entrusted to us, as parents and teachers, that they may have correct foundations for health and happiness. Finally I want to emphasize another part of my initial sentence, namely, "It is within the keeping of the mother." Yes, physician, nurse and teacher are standing by to help her to have a healthy, happy family.

## ANIMAL WELFARE

Mrs. Marie Saltus, Field Secretary,  
4321 Valle Vista St., San Diego, Calif.

### A REPLY TO PROFESSOR HUXLEY

To the Editor, The Herald of the Star.

Sir,—The letter addressed recently by Professor Julian Huxley to the *Morning Post* would appear to imply that in his opinion the practice of vivisection can be justified on the ground of the benefits which result, or may result, therefrom to the animal kingdom, therefore it is the work of the University of London Animal Welfare Movement to educate intelligent public opinion to an appreciation of this point of view.

Perhaps no more significant sign of the change in the public attitude in regard to the relationship existing between the human and sub-human kingdoms could be pointed to than the fact that advocates

of the practice of vivisection, who have hitherto sought to justify it on the ground of its benefit to humanity, now seek to justify it on the ground indicated by Professor Huxley. It suggests that those who practice vivisection and those who support it, are beginning to realize that the public conscience is reaching quickly to that point of development at which it will no longer tolerate in the search for human health or to extend human knowledge the infliction of pain and suffering on those who have been described by Professor Arthur Thomson as "sub-personalities, claiming solidarity with us in endless delightful ways." Hence the appeal to regard vivisection as animal welfare, on the ground that if the practice is prohibited and dogs cannot be used as material for research into the cause of distemper all hope of a cure must be abandoned and dogs must continue to suffer from this disorder. Is it not, however, just as logical to contend that as the vivisection of human beings is not permitted here in connection with cancer research, all hope of the discovery of a cure for cancer must be abandoned? Is Professor Huxley among those who advocate human vivisection in the name of human welfare? Possibly if it were permitted there are some among us who might be misguided enough to consider it contrary to human welfare that we should be experimented on, compulsorily, in the interests of another and we might offer resistance. And even the devoted but defenceless dog, if his consent could be asked, might object to be experimented on in the interests of another dog or the whole race of dogs, though resistance in his case would be useless.

If Professor Huxley, where he speaks of using dogs as "material for searching for the cause of distemper" is referring to the study, observation, and treatment by a veterinary surgeon (who is out to cure them) of dogs who develop distemper naturally, such research is legitimately entitled to the description of animal welfare work. In the study of human disease, the late Sir James Mackenzie pointed out in 1921 that up to 50 years ago considerable progress had been made along similar lines of investigation. Up to that time, he said, "the trained observer was slowly unravelling the beginnings of disease and their causes." Then came the period in which the clinical observer was displaced by the experimentalist, with the result that Sir James and his colleagues, when they came to start the work of the St. Andrews Institute of Clinical Research, to use his own words, found:

"that discoveries of the origins of common disease were so few during the past 50 years that we had difficulty in recognizing any advance."

This lack of progress, Sir James definitely attributed to the displacement of the trained observer by the laboratory man.

Yours, etc.,

ROBERT H. SPURRIER.

## PRISON NOTES

Edith Lee Ruggles, 2126,  
27th St., Sacramento, Cal.

### THE CORRECTION OF CRIME

REV. P. H. GOODWIN

(Inmate of San Quentin Prison)

(Concluded from June.)

Let us institute a board of competent experts, who upon the arrival of a man at prison, will, examine him physically and mentally by a psycho-analyst and vocational analyst. Then upon their report, let us set the man at employment which suits him and which he not only finds interesting but let us pay him a daily wage, charge him for his room and board. Regarding the latter, let us institute the cafeteria system under the supervision of a capable dietician; then if a man wishes vegetable or special diet, he may have it; he is paying for what he eats, so let him have the purest and best. Let him have hours for study and recreation. Abolish foolish legislation which prohibits competition with outside labor by cooperating with the unions, and bring our prison labor system up to organized labor standards. Keep the prisoner busy and contented and with an opportunity of creating for himself the new life he would automatically lead when the time comes for his release.

As to the incorrigibles and those poor creatures who are mentally sub-normal to a marked degree: it is a fact that these constitute but a very small percentage of the inmates of our prisons; the proper treatment for them seems to come under the same heading as would the treatment of imbeciles or hopeless cripples at birth, a subject which while closely allied to crime correction, hardly comes under the general heading for, to correct, is to free from faults, and as both the incorrigible and the sub-normal are beyond ordinary normal appreciation of fault, their treatment automatically leaves the pale of normal correction and becomes truly the work of medical practitioners rather than the student of social service.

"In men whom men pronounce as ill,  
I find so much of goodness still.  
In men whom men pronounce divine,  
I find so much of sin and blot,  
I hesitate to draw a line  
Between the two, when God has not."

### CRIME PREVENTION AND CURE

There have been some significant developments at the meetings of the American Crime Commission which were held in Chicago May 30th and 31st. There were completed a plan for a permanent organization and a program that will include a national effort to study the causes and prevention

of crimes. The territory of the north, south, central, eastern and Pacific coast states will be under the care of vice-presidents. Miss Jane Addams, Judge Ben B. Lindsey and Judge Backus are among the notables who were present and who are to be active in carrying out the ideals of the Commission.

Mr. Hearst, who was called upon to open the session, made an excellent address from which we give some high lights:

It seem to me that criminals can be broadly but definitely divided into two classes:

First, those who are criminal through inherited characteristics.

Second, those who are criminal through the force of surrounding conditions and circumstances.

Every human being is a combination of inherited traits, influenced by the surrounding circumstances under which he develops . . . . .

In considering both of these groups we come more or less inevitably to the conclusion that punishment for crime is not the most just method of procedure, nor the most effective means of correction. And this conclusion is fortified by the fact that from time immemorial we have been practicing punishment for crime without having accomplished much in the elimination of crime.

So, entirely apart from the injustice of punishing people for qualities and characteristics, and consequent acts, for which they are not responsible, is the obvious futility of such a method of procedure.

If a certain method in business or in science, or in medicine, or in any other sphere of human activity had been practiced throughout all historical time without getting us any nearer our objective, we would certainly look for another method and be amply justified in looking for it. . . .

My first conclusion, as a layman, is that capital punishment should be abolished, and that the state should cease to commit murder, as an example to its citizens NOT to commit murder.

My second conclusion is that abnormality as well as so-called insanity should be considered as a compelling cause for crime, but that neither abnormality nor insanity should be acquittal.

If an individual has proved himself, for any reason, a menace to the community, he should be deprived, without passion or cruel retaliation, of the possibility of further injuring the community.

My third conclusion is that those who are criminals because of unjust social conditions and evil influence should be educated out of crime through the effort of the state as consistently and assiduously as they have been educated into crime by the neglect of the state; and that the conditions which create crime should be as intelligently studied and as effectively eradicated as the conditions which create disease.

Furthermore, that those young in crime should not be sent to penal institutions to be confirmed



in crime by association with hardened criminals any more than youthful patients afflicted with measles should be sent to a pest-house to mingle indiscriminately with patients afflicted with smallpox, diphtheria, leprosy, cholera and other fatally contagious diseases.

My fourth conclusion is that if punishment for crime may be considered (under conditions which now exist) necessary as a deterrent to crime, this punishment should be imposed as promptly as may be, with as little of the law's delay as possible, so that the effect of the deterrent—if it is a deterrent—shall be as great and as immediate as possible.

But it is the hope of all good citizens and Christians that, just as brutal and brutalizing punishments have diminished in the past, so retaliatory punishment will diminish and disappear in the future as education increases, as the treatment of crime becomes more conscientious and constructive, and the elimination of the causes of crime more effective.

Crime will then be confined to those unfortunates whose inherited mental and moral deficiencies and deformities make it impossible for them to comprehend and conform to the customs and systems of civilized society.

## EDUCATION

### EL RETIRO SCHOOL FOR GIRLS

El Retiro was founded seven years ago by Los Angeles County for girls in need of social adjustment. The capacity of the school is fifty-four, and the ages range from twelve to twenty-one, the average being fifteen. All girls coming to El Retiro are wards of the Court, but no girl is committed to the institution, but is privileged and chosen to come. Before a girl enters El Retiro she is given a complete physical and psychological examination. The school accepts no feeble-minded girl, nor any girl who is in an infectious condition.

In order to understand the girl's real problems, a conference is held and a project worked out. The fieldworker obtains a complete case history, and these findings, in addition to those of the court, the psychologist, the physician, the school department, and the observations at El Retiro, are studied and discussed. No definite time is set for the girl's stay, but when the court feels that the girl has made a good adjustment, a community project is worked out by the court and school and these recommendations are carried out by the fieldworker, who makes a suitable placement and keeps in touch with the girl, until such time as she is entirely dismissed by the court.

The aim is to have the repression of the old institution give way to expression, the direction of the abounding energy into channels of wholesome work and play. All the regular work connected with the life of the school is carried on by the

girls. They milk the three cows, which supply the milk for the group, care for about five hundred chickens, cook and serve the meals, and attend to the other housekeeping and sewing room duties. The aim of the departments is always training, and no teacher is employed in the school who is not especially trained and experienced in her line of work, in fact most of the department teachers are university graduates who have specialized in their work.

In addition to the training in the household arts, the departments aim to foster the idea that, as in the normal home, each member must share in the responsibility and work to enjoy the home comforts and privileges.

The work in the household does not deprive the girl of her schooling, for every girl who comes to El Retiro attends school for the whole school day. Our school department is under the Los Angeles Board of Education, and a standard Junior High School is maintained. The girls in the Junior and Senior years attend San Fernando High School. Fun and recreation play a large part in the life at El Retiro. The Recreation Building, which was opened last year, has afforded us untold pleasure. The dramatic instinct seems to be very strong in our group, and many plays are put on, Maeterlinck's "Blue Bird" and Thackeray's "Rose and the Ring" being the big undertakings of the past year. Through swimming, hiking, tennis, and games of all kinds, we aim to make our recreation program interesting and of health value.

The girls have a voice and share in the management of the school, for our Student Self-Government plays an active part in all our activities. Thus, through trust and responsibility, we hope that our graduates will become citizens who can share in and be an asset to the community life.—Alma Holzschuh, Superintendent.

### RELIGIOUS EDUCATION

The *American Religious Education Association*, organized in Chicago in February, 1893, has now become an international organization. Sir Robert A. Falconer, president of the University of Toronto, Canada, is the international president, and J. M. Artman, formerly a professor in the University of Chicago, is the secretary.

As reported in the *Chicago Tribune*, Secretary Artman spoke as follows: We welcome modernists and fundamentalists in church and state with equal heartiness, and we expect every man to be willing to lay his theories before the membership and receive just as hard criticisms as they care to give.

"It will be noted in the program that what the churches call religious education, the public schools call character education; and it is so because the law forbids the teaching of sectarian religious education—but it dare not forbid character building in the schools."

## OUT OF THE EVERYWHERE.

### A MODERN STUDENTS' CREED

Modern college students, said President Angell of Yale recently, are "good kids," a sentiment which is coming more and more into general credence. It is substantiated in a creed recently adopted by forty under-graduates of the University of Michigan attending a house-party for the discussion of personal religion. . . .

"We believe in the right-mindedness of youth. If we do not obey all the traditions of an earlier generation, we hope to bequeath, nevertheless, as wholesome a set of ideals to our children as was passed on to us.

"We suspect that we are, on the whole, less addicted to the mild falsehoods of conventionality, less guilty of the habitual hypocrisies of self-satisfied piety than some of our forefathers.

"We know that the deepest truths by which we live are not new with us, but have always been in the world. We are trying however, to translate them into real words and real deeds suited to life in this year of our Lord.

"Meanwhile, we do not want to be charged with neglect of the ancient validity of these principles because we choose to amend the customs in which these truths formerly expressed themselves.

"We believe in authority and can not conceive of a solid social order without the universal practice of the virtue of obedience.

"The authority of the past over the present, however, we do not admit. The authority of a majority to extinguish or assassinate a minority after it has outvoted the minority we do not admit. The authority of thoughtless habit we do not admit.

"But the authority of an intelligent conscience corrected by wise reference to the mind and judgment of an intelligent public we do admit. Him we call a sinner who violates the behests of this imperial conscience.

"The authority of scientific conclusions based on wide study of evidence we admit.

"The authority of inner and mystic influences coming either from the divine without or the subconscious within we admit.

"That many a conflict between these various authorities may come to pass does not surprise us. But out of these conflicts we believe that progress is born.

"We believe in spiritual religion. By this we mean a deference to, and a reverence in the face of invisible realities.

"That this world of invisible realities abides in the being of a personal and infinite Spirit is a part of our faith, hard as it may be to pass on that conviction to one who does not already possess it.

"Traditional religion rich in forms and ceremonies and Scriptures and codes of conduct interest us historically, but does not command us.

"The Church helps us to obtain spiritual religion when it is psychologically modern and ethically honest, but it offers us no assistance when it remains blind to the present economic injustices of society or encourages men to feel that they can come close to God by the use of sacred phrases on Sunday, when on Monday those same lips deal with business lies or announce doctrines of unfraternal industrial tyranny.

"Jesus is to us an adequate leader and example. Many of his so-called followers and his so-called churches seem to have but slight acquaintance with the heart of His Gospel. But we hope to be of help in making the institution of Christianity more Christ-like.

"The Bible becomes more lovely to us as it becomes less magically supernatural.

"The law of love is difficult to apply, but our definition of a follower of Jesus is a man who is trying to learn love and striving to practice love.

"We believe in evolution. The infinite Spirit is overruling the course of time for high ends and for moral goals. Every aspiring soul is part of the force that will ultimately bring success to this evolutionary process. Every selfish soul is part of the opposition to be overcome by the forces of light.

"We consecrate ourselves to a following of the gleam, an imitating of Jesus, and a befriending of every human brother. Our prayers and our living we devote to the service of the greatest good to the greatest number. Thus we hope to be of use to man and acceptable unto the God who made us."

*Literary Digest*

### VEGETARIANISM

We learn with pleasure that Wm. Childs, who owns a \$27,000,000 a year restaurant chain from coast to coast, has excluded meat of any kind from his menus in his many restaurants. His slogan now is: "Go the vegetable-wise way." It is said that when he first proposed his crusade against meat, his business associates thought it meant business suicide. But, undaunted, Mr. Childs persisted in his plan and we learn that he has done more business since its institution than ever before, especially in Los Angeles.

To those of us who know what the exclusion of meat from one's dietary means—materially and spiritually—there is the gratifying conviction that the people of America are changing their ideas and becoming convinced of the wisdom of vegetarianism. This will aid enormously in bringing about a better quality of men and women, especially if they exclude meat from their diet while still young in years.



## RELIGION AND SCIENCE

An unusually practical point of view regarding the separate functions of science and religion is expressed by that mental irritant, Arthur Brisbane, in a recent issue of his newspaper column, "Today." He says:

Last Sunday the Rev. Dr. Charles E. Jefferson asked a question that science cannot attempt to answer. He said: "Science says light vibrations produce variations in color. These vibrations register on the retina and are developed in the brain, where there is a color center." Then Doctor Jefferson asks: "How does the mind get these vibrations? How does the mind know the difference between colors? Science take us up to gates that are closed. It leaves us with as many mysteries as religion."

Science will reply perhaps, "True, there are many things we do not know. But when we do not know, we say so. We do not give a fairy story explanation of the unknowable and threaten to send you to hell if you don't believe."

Science looks into the atom, sees the electrons revolving around the nucleus, which religion could

not do. But religion makes the hundreds of millions happy, relieving them of worry about the future, while freeing them from painful thinking.

Science and religion are both useful and should be friends, each citizen believing what he chooses.

\* \* \* \*

## INFANT MORTALITY

Dr. Reginald Knight Smith, of San Francisco, when speaking at the sixth annual *Conference of Hospital Heads in California*, pointed out the vital importance of education for mothers, in reference to the welfare and health of babies and very small children. He detailed statistics of their mortality that are shocking, since knowledge of practical essentials in the care of them would alleviate their suffering and materially lower the death rate. "Of the 1,930,614 live births in the Federal registration area during one year, a total of 137,760 of these died under the age of one year. In addition, there were 75,817 still births. Most of these deaths were preventable and were caused solely through ignorance.

## BOOKS by the HEAD

The Kingdom of Happiness .....	\$1.50
Towards Discipleship .....	1.25
Editorial Notes (paper) .....	1.00
Education as Service (leather) .....	1.50
The Path (paper) .....	.35
At the Feet of the Master, (Various sizes and bindings) .....	5c to 1.50

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No. 102, specially priced .....	25c



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Total .....	\$4,002.97

## DONATIONS TO ANANDA FUND

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McConnell, Mrs. Jean .....	1.00
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Alcyone Group, St. Paul .....	5.75
Smeltzly, Miss Mary C. ....	1.00
Total .....	\$ 128.83

DONATIONS TO ARYA VIHARA FUND  
(Ojai Center)

Previously acknowledged .....	\$ 832.25
Ober, Miss Grace H. ....	10.00
Granger, Mary .....	53.75
Total .....	\$ 896.00

## DONATIONS TO HEADQUARTERS FUND

Previously acknowledged .....	\$18,620.94
Holt, Miss L. E. ....	5.00
Blanchet, Mrs. Gertrude L. ....	1.00
Lewis, Elmer V. ....	10.00
McCarty, John B. ....	15.00
Brodie, Mary .....	5.00
New Haven Group .....	5.10
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Muller, Louise H. ....	2.55
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Todd, Edna R. ....	2.00
Rasmussen, Lawrence .....	5.00
Herakles Group, San Francisco .....	5.00
Headland, Miss V. M. ....	2.50
Total .....	\$18,709.09

## DONATIONS TO GENERAL FUND

Previously acknowledged .....	\$1,938.21
Casselberry, Mrs. Ethel L. ....	200.00
Hammond W. J. ....	.50
Van Siden, Mrs. Grace .....	10.00
McCarty, John B. ....	20.00



Salter, Mr. Arthur .....	10.00
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Smith, Mildred C. ....	.70
Grose, Esta N. ....	4.00
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Moore, Mrs. O. B. ....	1.00
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Anonymous .....	2.50
Dillen, Mrs. Alice G. ....	2.50
South Shore Group, Chicago .....	8.00
Louisville Group .....	31.00
Various amounts under \$1.00 .....	2.75
Total .....	\$2,420.48

## DONATIONS TO STARLAND

Previously acknowledged .....	\$5,422.40
Holt, Miss L. E. ....	5.00
Blanchet, Mrs. Gertrude L. ....	1.00
Lewis, Elmer V. ....	10.00
Borah, Clara A. ....	23.35
Headland, Miss V. M. ....	2.50
Oakland Group .....	22.00
Donaldson, Frank E. ....	2.00
Surplus from Loans & Notes.....	300.00
Goar, Mel Verdi .....	10.00
Rockford Star Group .....	5.00
Calgary Star Centre, Calgary, Ont.....	15.00
Total .....	\$5,818.25

## HAPPY VALLEY FOUNDATION FUND

Dr. Annie Besant sends notice of the following additional sums, to those received by her since the previous acknowledgement; they close her account in the U. S. A.

Rec't	Name	Am't
672	Mrs. Martha Stringe .....	\$ 10.00
673	Mrs. Ellen Mountain .....	10.00
674	Mrs. Maria A. S. Lopes .....	20.00
675	Mr. Paulino Diamico .....	20.00
676	Mr. Juvenal M. Musqui .....	20.00
677	Mrs. Addie Tuttle .....	10.00
678	Miss Mary Horwitz .....	10.00
679	Mr. Andrew Crawford .....	5.00
680	Star Group, Rockford, per Rosalie E. Paterson .....	5.00
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682	Miss Nettie Thornburg .....	10.00
683	Miss Louise B. Jordan .....	25.00
684	Mr. and Mrs. Pearson .....	10.00
685	Mrs. Meta H. Elliott .....	10.00

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688	Miss Edna F. Shifed .....	20.00
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691	Mrs. H. Tibbets .....	5.00
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695	Mr. and Mrs. Gulick .....	25.00
696	Miss Ethel Sands .....	10.40
697	Miss G. B. Voce .....	10.00
698	Miss Headlam .....	15.00
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701	Service Lodge, per R. R. Logan.....	20.00
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704	Mr. F. L. J. Leslie .....	48.50
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716	Rev. Anna E. Ebert .....	2.00
717	Mrs. V. G. Beard .....	4.00
718	Mrs. Manfred Johnston .....	5.00
719	English members E. S. ....	485.00
720	Mr. Bernard Jacoby .....	500.00
721	Anon. to balance .....	276.35
	In Bank .....	77.00

The total receipts from January 18 to April 29 were: \$53,000.00

BUSINESS OPPORTUNITY  
IN OJAI

Seven new stores and offices are being built in the central business district of Ojai,—all on the ground floor. Five of these are taken; the other two are the only business places for rent in Ojai. The larger one, 24x40 ft. would make a good location for a drug store; the smaller one, 12x40 is well located for any kind of office or small shop.

Anyone interested in these should communicate at once with M. M., C-o "The Ojai," Ojai, Cal.



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